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The Christian Century

Published Weekly

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Liberal Dreams and Actual War

By Devere Allen

Protestantism in the News

By Walter W. Van Kirk

Worship Comes First

By Elmer E. Voelkel

An Un-American Ambassadorship

An Editorial

15 Cents a Copy • January 10, 1940 • Four Dollars a Year

In This Issue

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is the staff correspondent for western Europe of The Christian Century, and the director of the Nofrontier News Service. He was formerly an editor of *World Tomorrow*. From his vantage point at Brussels, Mr. Allen is watching developments in Scandinavia and along the western front. His present article will be accompanied by another, to appear next week, estimating the chances of liberal forces in Great Britain and France to exert a controlling influence on the terms of the peace treaty which will follow the war.

ELMER E. VOELKEL

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is the editor of *World Call*, missionary magazine of the Disciples of Christ, and was for many years a missionary in the Philippines, where he served as staff correspondent for The Christian Century. He also took a leading part in preparing the program for the Madras Conference, held a year ago.

Coming

Dr. Kenneth Scott Latourette, of Yale, famous church historian and authority on the Far East, has written, "Toward a Church-Made War with Japan?" It will appear in an early issue. . . . Harold E. Fey analyzes the industrial mobilization bill in its latest form under the title, "This Defense Is Despotism."

The CHRISTIAN CENTURY

January 10, 1940

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1940 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

Jan. 7-12. Annual Conference on Christian Education and American Democracy, Philadelphia.
Jan. 7-14. Universal Week of Prayer.
Jan. 9-12. Methodist General Missionary Council, Charlotte, N. C.
Jan. 10-15. Annual Meeting, Home Missions Council and Council of Women for Home Missions, Indianapolis, Ind.
Jan. 14. Home Missions Sunday.
Jan. 14. Chicago Sunday Evening Club; Albert G. Butzer, speaker.
Jan. 14. Ford Hall Forum, Boston; Pierre Van Paassen, speaker.
Jan. 15. Wise Center Forum, Cincinnati, O.; Max Lerner, speaker.
Jan. 15. Conference on the City and Rural Church, Indianapolis, Ind.
Jan. 15-17. Missouri Ministers' Convocation, Columbia.
Jan. 15-18. Annual Pastors' Conference, Dubuque, Ia.
Jan. 16. Methodist Advance Meeting, Boston.
Jan. 16, 17. Annual Meeting, State Council of Churches, Albany, N. Y.
Jan. 16, 17. Institute of Human Relations, Willard Hotel, Washington, D. C.
Jan. 16-18. Annual Midwinter Convocation, University of Tennessee. Knoxville; Edwin McNeill Poteat, speaker.
Jan. 16-18. Fourth Annual North Carolina Convocation of Churches, Greensboro.
Jan. 17. Methodist Advance Meeting, Providence, R. I.
Jan. 18. Methodist Advance Meeting, Hartford, Conn.
Jan. 18-20. White House Conference on Children in a Democracy, Washington, D. C.
Jan. 21. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Nicol Smith, speaker.
Jan. 21. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Jan. 21. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 22. Methodist Advance Meeting, Houston, Tex.
Jan. 22. Methodist Advance Meeting, Binghamton, N. Y.
Jan. 22-Feb. 17. School for Missionaries, Cornell University, Ithaca, N. Y.
Jan. 22-24. First Annual Michigan Pastors' Convocation, Ann Arbor.
Jan. 22-24. Interdenominational Pastors' Conference, Portland, Ore.
Jan. 22-25. Conference on the Cause and Cure of War, Washington, D. C.
Jan. 23, 25. Diocesan Council of Mississippi, Aberdeen.
Jan. 23-25. United Christian Council for Democracy Emergency Conference, Cleveland, O.
Jan. 23-26. Diocesan Council of Louisiana, New Orleans.
Jan. 24. Methodist Advance Meeting, Shreveport, La.
Jan. 24. Methodist Advance Meeting, Harrisburg, Pa.
Jan. 24. Methodist Advance Meeting, Philadelphia.
Jan. 25. Methodist Advance Meeting, New Orleans, La.
Jan. 25. Methodist Advance Meeting, Washington, D. C.
Jan. 26. Methodist Advance Meeting, New York.
Jan. 26. Methodist Advance Meeting, Decatur, Ill.
Jan. 27. Child Labor Day.
Jan. 28. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Harry A. Overstreet, speaker.
Jan. 28. Ford Hall Forum, Boston; E. F. Murphy, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, JANUARY 10, 1940 NUMBER 2

EDITORIAL

IT IS still too early to indulge in optimistic forecasts regarding the outcome of the Finnish campaign. But that a real setback has been administered Russian ambitions one incident has disclosed. Shortly before the end of the year the internationally famous correspondent, G. E. R. Gedye, sent a dispatch from Moscow to the *New York Times* in which he reported, circumspectly but unmistakably, that the Russian people were beginning to know that disaster of some sort had befallen the army invading Finland. "So full is Leningrad, including schools and other emergency hospitals, with the wounded," said Mr. Gedye, "that it has now become necessary to begin to accommodate some in Moscow." The next day the soviet government announced that full censorship would be reestablished over all dispatches leaving Russia! It may or may not prove true, as the press asserts, that Stalin is now calling on veteran troops from the Mongolian front to win a war that the troops from the Leningrad area have utterly failed to win. As to the shock suffered by the Russian dictatorship, however, there can be no question. The red army has not only failed to display that invincibility proclaimed on Stalin's recent birthday, but it has shown such weakness that France and Great Britain appear to be playing with the idea that a war with Russia and Germany combined might not present as formidable difficulties as had been thought.

A Real Setback For Russia

Are We Hardened To Horror?

FULL DETAILS are still lacking of the disaster which has struck Turkey. But it is known that between forty and fifty thousand people have been killed, and a proportionate number injured. Latest reports indicate that the casualty list may be double the size of the present estimates. Plainly, Turkey has suffered one of the most horrifying catastrophes of modern times. All eastern Anatolia has been laid waste. The Red Cross and other international bodies are reported to be sending aid, but the broken up condition of the country and the deep snow which now blankets it are making it difficult to get help to those who need it most. Moreover, all the aid so far sent is on so modest a scale as to comprise only a drop in the bucket of Turkey's need. The striking fact about this disaster is the relative lack of attention which it has received from the rest of the world. Nothing like it has befallen mankind since another earthquake razed Tokyo and Yokohama in 1923. Then the resources of the whole world were mobilized to help, and the common will to help was kept alive by the ceaseless efforts of the press to make vivid the extent of the catastrophe. In Turkey's case, however, the press has given only perfunctory reports, and public interest has been tepid. Why such near-indifference? Is it because we have become calloused to suffering? Has the tragedy of modern life become so encompassing that we are incapable of rousing in response to any particular tragedy? Yes, something of that kind is to blame. That, plus the fact that all men today live under such constant fear for their own future that they find it hard to respond as formerly when disaster actually strikes at some of their fellows.

Cutting Relief to Expand Armaments

CONGRESS opened last week with an apparent intention to do two things: (1) to get a reputation for economy by slashing appropriations, and (2) to get a reputation for patriotism by adding President Roosevelt's desired half billion dollars to the armament budget. All sorts of wild schemes for increasing armament expenditures are in the air, one of the most popular at the moment being the building of 80,000 ton battleships—monsters twice as large as any fighting ships now afloat, which would cost at least $200,000,000 each (and probably more), could not pass through the Panama canal, and hence would necessitate a two-ocean navy. But where is Mr. Roosevelt's additional half billion for arms coming from? Not, in an election year, from taxes. Present plans of the subcommittees which have been preparing the new appropriation bill indicate that the cost of additional armament will be taken out of the hides of the most help-

less portion of our population—those on relief or working under government auspices. As matters now stand, Congress will be asked to cut WPA from $1,500,000,000 to $1,000,000,000. Funds of the CCC will be cut $56,000,000. The NYA will be slashed $30,000,000. And the PWA will be cut almost out of existence, with only $3,000,000 left for administration. This adds up to a reduction of about $600,000,000—enough to give the President the increased army and navy funds he wants. Flag-wavers may rejoice at this prospect, but those who know the human suffering which will be involved in every one of these cuts will be horrified. For what this means is that the government will sacrifice the nation's needy in order to squander funds on an imaginary military emergency. Unless the government is playing with the idea of engaging in an overseas war, there is no need for any such armament spending spree as is contemplated.

When the Movies Serve Society

SO MUCH has been said in these columns about the social irresponsibility of the movies that it is pleasant to be able to give unqualified commendation to a film which makes an effort to serve society. The other day, while waiting for a featured Garbo picture, we suddenly found ourselves looking at an eighteen minute short produced by M-G-M, "Drunk Driving." In its own way it was as well written and as complete in its mastery of the audience's attention as the longer picture which featured the Swedish star. It showed, with ghastly realism, the shattering of a half-dozen lives, some killed, some mangled. And it placed the responsibility, not on a drunken driver, but on a driver whose two or three cocktails had rendered him an even greater menace to safe traffic than would be a driver fully intoxicated. It will be impossible for any moviegoer to see that film and ever entirely forget it. If it has not been shown in your neighborhood theater yet, why not suggest to the manager that he book it? The release of this film had a melancholy timeliness during the holiday season. Over the Christmas week end 678 persons met violent death in the United States; 438 of them in traffic accidents. Final figures are not yet available for the New Year's slaughter. Here was more killing in three days than the British and French armies have suffered in four months of war. Not all the traffic deaths, of course, were caused by liquor. But so appalling and swift a rise in the death rate from motor car accidents at that time of year is not without cause. Yet the very press which comments in stricken tones on this slaughter had just spent weeks advertising the merits of liquor as the most desirable of holiday gifts!

Shall the 'Moral Embargo' Be Made Legal?

SENATOR PITTMAN announces that he will try to rush through Congress a special embargo to shut off all war supplies from Japan when the commercial treaty with that nation expires on January 26. Considerable public sentiment will support such a move. Curiously, however, the American people have given little attention to the development of Secretary Hull's "moral embargo" policy, which is designed to produce the same practical results Senator Pittman seeks without incurring the political risks which a legal embargo would involve. During December the state department added "plans, plants, manufacturing rights or technical information required for the production of high quality aviation gasoline" to the aviation materials which American manufacturers are asked not to export to Japan. Since such departmental "requests" have been observed to the letter heretofore, this means that Japan can no longer obtain from the United States aircraft, aircraft armament, aircraft accessories, aerial bombs and torpedoes, molybdenum, aluminum, or any of the means for producing the high octane gas which keeps airplanes operating. About all additional that enactment of the Pittman resolution would accomplish would be to cut off cotton exports—and Japan can obtain cotton without trouble from other sources. If the moral embargo does not stop Japan's invasion of China, the Pittman legal embargo gives slight promise of doing so. Because there is no official discrimination involved, Japan has accepted the moral embargo without open protest. But her government can hardly incur the loss of face involved in being made the object of a legal condemnation without taking retaliatory action of some sort. Congress therefore will face the practical question as to whether the gains to be derived from the Pittman embargo, plus the danger of Japanese retaliation, are of sufficient importance to warrant abandonment of the present Hull policy. As for ourselves, we are not convinced that they are.

Bridges Not a Communist, Dean Landis Rules

DEAN JAMES M. LANDIS of Harvard Law School, appointed by the labor department as a special examiner in the Harry Bridges case, has reported to Secretary Perkins that Bridges is not a communist and was not in March 1938 when deportation proceedings against him were instituted. For the case against him to stand, it was necessary to prove: (1) that Bridges was affiliated with the Communist party at that time; and (2) that the party advocated the violent overthrow of the government. Since the referee decided that membership in the party was not proved, he deemed it unnecessary to weigh the evidence on the second point. A labor department action, like a trial in court, is directed to the settlement of a particular case, not to the establishment of general principles which, however important, are not relevant to that case. So we still lack a decision as to whether an alien communist is deportable. In the Strecker case, the Supreme Court held that former membership in the party did not render the defendant liable to deportation. It had already been determined that Strecker's party membership had ceased long before the action against him was begun. Therefore the court, limiting its opinion to the matters necessary for the decision of the case, refused to decide as to whether or not the Communist party in the United States is actively and violently revolutionary. It seems likely that no authoritative decision on that point can be secured unless an actual alien communist can be discov-

ered. It ought not to be terribly difficult to find one if the country is so thoroughly honeycombed with communist propaganda as many of the alarmists suppose. Of course there can be communist propaganda carried on, as most of it is, by American citizens. Still, considering that the whole thing is essentially a foreign ideology, and that until rather recently our gates were wide open to foreigners without regard to their social and political opinions, the communist infection must be much less than has been imagined if nobody can find, for a test case, a single alien who is a communist and who will stay a communist long enough for papers to be drawn for his deportation.

Suppose It Had Been Germany!

SO MUCH buck-passing has obscured the relief crisis in Cleveland that few have been able to reach a conclusion as to where the responsibility for that human tragedy lay. But that there has been a tragedy of an appalling nature the 30,000 word report prepared by the Cleveland chapter of the American Association of Social Workers makes all too clear. The report shows that during the month between November 15 and December 15 hundreds of people in Cleveland went without food for days, while others scavenged for garbage. Sixteen thousand persons and childless couples were cut off relief entirely and 40,000 were forced to live on food orders averaging 5½ cents per meal per person. Some lost as much as fifteen pounds in weight in two weeks. Children had to be taken out of school because they were too weak from lack of food to keep going. The sickness rate from pneumonia, influenza, pleurisy, tuberculosis, diabetes and heart disease zoomed upward. And those left to go hungry found it practically impossible to get jobs. Out of 155 sample cases, only 22 could find work of any kind, but ten of these got only odd jobs paying from 25 to 50 cents, while five were reassigned to WPA, and only six got jobs in private industry. This under the spur of impending starvation! What would the press have said if this had happened in Germany, in Russia, or in Japan? Would it not have rung the changes on the evidence of imminent internal collapse? But this took place in the United States, a nation which wonders what to do with its food surpluses, and in Cleveland, a city in the center of the industrial boom era. So we shrug our shoulders and say, "Too bad; too bad." And Congress prepares to cut relief a half-billion in order to give the army and navy that much more.

Mexico's New School Law

IF the new school law, proposed by the Mexican administration and adopted by the Chamber of Deputies, wins an affirmative vote in the Senate, it will mean a long step toward the elimination of religious instruction from the whole country, as it has already been eliminated from the public schools. The Mexican revolutionary party, which has been in control of the government for several years, is not communistic in the sense of being conformed to the Russian pattern or profoundly affected by Russian influence, but it is thoroughly socialistic. Past experiences with the church have made it anti-clerical, and it has found no way of defending itself from the anti-socialist and anti-reform influence of the Roman Catholic clergy except by eliminating religion from the program of education. So in the name of liberty, religious liberty has been seriously abridged, because in the name of religion civil and economic liberty had been seriously abridged. The *New York Times* correspondent gives this summary of the proposed new regulations for education:

1. The object of education is defined as to prepare the young generation for the advent of a social regime in which the means and founts of production belong to the nation.
2. Primary education is defined as the sum of knowledge indispensable to permit citizens to play an active part in the transformation of society.
3. Education must be socialist because it must fight for the progressive and conscious socialization of riches and the means of production.
4. For exactly the same reason it must be cooperative.
5. No schools directed, supported or financed by foreign diplomatic representatives will be permitted even if they exist for the purpose of imparting instruction to foreign children.
6. Any building in which religious instruction is imparted will be confiscated and its director liable to two years imprisonment and its teachers liable to six months.
7. Any person promoting religious instruction is liable to two months to two years imprisonment.
8. Socialist education will embrace the whole formative period of youth from games and other occupations that take up children's time to professional instruction.

It is obvious that such a plan contains the seeds of precisely such conflicts in regard to education as have embittered the relations of church and state in Germany and Italy.

Cambridge Can Still Study Geography

IT IS DIFFICULT to believe that the city fathers of the cultured community which harbors Harvard University could have been serious when they unanimously adopted an ordinance to "ban the name of Lenin and the name of the city of Leningrad from all textbooks, geographies, atlases and all printed matter in our schools" and to prohibit bringing, sending or keeping within the city limits of Cambridge any printed matter in which these hated names appear. An embargo on the Boston and New York papers and all the magazines and weeklies, a purge of the Harvard library, and the publication of special editions of geographies, atlases and histories for Cambridge would have been some of the minor inconveniences. Councilman Michael Sullivan was the protagonist of this measure. He explained that his purpose was "to combat communism." The abandonment of this naive piece of strategy before it was actually written into the law indicates, we are sure, no lack of sympathy with this declared purpose but a quick recovery from a temporary lapse of intelligence as to the methods by which communism or anything else can be effectively combatted. Of all the conceivable processes for combatting anything, none is more childish or less dependable than that of refusing to let it be mentioned. A great many follies and not a few crimes have been committed under the guise of censorship, but this proposal was so superlatively silly that it seems superfluous to

bring against it such a formidable weapon as the bill of rights and those guarantees of freedom of the press to which Massachusetts has a long and honorable record of devotion. Anyway, Mr. Sullivan's measure, though unanimously adopted, has been abandoned, and now the children of Cambridge can study their geographies without becoming lawbreakers, and any Harvard lecturer who wishes to include in his notes such a remark as that "Lenin formulated a social theory which deceived the masses and cost millions of lives" will not be liable to fine and imprisonment for interfering with Mr. Sullivan's campaign to "combat communism."

An Unamerican Appointment

WITH the uncanny political intuition for which he is celebrated, President Roosevelt chose Christmas and the European war as occasion for an executive action which, had it been isolated from this context, would surely have excited widespread criticism and controversy. Woven into this context, it was effectively removed from the reach of general public consideration. The action was the President's appointment of Myron C. Taylor as ambassador to the Vatican. We propose to discuss the political implications of this appointment. Whether this can be done without seeming to disparage the importance of its non-political aspect, remains to be seen. Certainly, the metropolitan press has shown no disposition to consider its political bearings. The reason is easy to understand. It is hardly likely that secular newspapers which are keenly sensitive to Roman Catholic influences will dare so much as to admit that any political question is involved. If in their first news story of the appointment there was a clear hint that the President's action might not be favorably received by considerable sections of the American public, such a hint was soon smothered under the acclaim with which its non-controversial aspects were greeted.

The President himself anticipated criticism and sought to turn its edge by assuring the nation that the ambassadorship of Mr. Taylor was not to the Vatican as a temporal power, but to the pope as the head of the Roman Catholic Church. The distinction, however, is hardly less creditable to Mr. Roosevelt's acumen than it will prove to be reassuring to American opinion. It is doubtful that the people of the United States will be more pleased to have a political ambassador at the headquarters of a world church than they would be to have one at the capital of a temporal state which their government does not recognize as a state. Mr. Roosevelt escapes censure for performing an illegal act by performing one which, whatever may be said of its legality, is thoroughly inconsistent with American democratic ideals. There might have been precedent for the appointment which the President says he did not make, but the appointment which he says he did make is wholly without precedent.

For a short period of twenty years, from 1848 to 1868, the United States did have diplomatic relations with the papal power. This relationship ended just before the domains of the pope and his temporal sovereignty were absorbed by the kingdom of Italy in 1870. The press has revived this history to make it appear that the President's appointment of Mr. Taylor as ambassador is a resumption of the former relationship. The temporal sovereignty having been restored to the papacy (by the Lateran treaty of 1929), it is implied that the appointment is in line with precedent. But Mr. Roosevelt makes no such claim for his action. On the contrary, he is explicit in declaring that his ambassador is not appointed to the pope as the head of the Vatican state, but to the pope as the head of the Roman Catholic Church.

It is an unqualified innovation in American policy for this government to send an ambassador to the head of a church. Our traditional policy has been clearly defined in terms of the hospitable toleration of all religious faiths and the official recognition of none. Mr. Roosevelt has placed the Roman Catholic Church in a privileged position which is repugnant not only to American tradition, but to democratic principles, and must be offensive to the feelings of America's non-Catholic citizens. He has sought to disguise this implication of his action by emphasizing that Mr. Taylor is to be (1) his *personal* representative (2) to the *pope,* (3) with the rank of ambassador, (4) charged with the mission of effecting cooperative action between this government and the papacy *not only on behalf of peace but of world reconstruction after peace is secured.* The political significance of this appointment was further disguised (5) by the pretense that the appointee was invested with the rank of ambassador "for social purposes," and (6) by simultaneously extending invitations to Dr. George A. Buttrick as president of the Federal Council of Churches of Christ in America, a Protestant organization, and to Rabbi Cyrus Adler, a conspicuous Jewish leader, to call upon him from time to time to discuss the world situation.

Under these layers of camouflage the political implication of Mr. Roosevelt's action is so effectively hidden that it can be discerned only by those who will take pains to disentangle it from the context in which it has been cleverly woven. If the subject is too delicate for the secular press, even for the press of the opposition party, to deal with it, The Christian Century is resolved that no reader of this paper shall allow the incident to pass without at least giving it critical examination.

Mr. Roosevelt affects to distinguish this appointment from regular political appointments by describing Mr. Taylor as his personal representative. This, however, is a distinction without a substantial difference. All our envoys to foreign countries are the personal representatives of the executive head of the government of the United States. They are his informants and advisers on matters which concern this country's relations with the countries to which they are accredited. They have no independent authority to initiate policies or agreements, or to execute them, or to make decisions of any kind, apart from instructions given directly by the President, or indirectly through the state department. Mr. Taylor, as ambassador to the head of the Roman Catholic Church, will have the same authority—no less—as that which Mr. Kennedy, ambassador to the King of Great Britain, possesses.

Mr. Taylor will present his credentials to the pope, as Mr. Kennedy presented his to the king. He will rank in

the diplomatic corps at Vatican City with the ambassadors and ministers representing the British empire, France, Germany, Italy, Spain, and most of the Latin American countries, all of whom are accredited not to the Roman Catholic *church,* but to the Vatican *state.* In a social situation—for example, a public reception, or a state dinner—Mr. Taylor's position will be determined by protocol. He will make upon the public the impression that the United States has recognized the papacy as a temporal power and his official diplomatic activity will bear out this impression.

It is no surprise, therefore, that the pope, in acknowledging, through the apostolic delegate in the United States, the appointment of Mr. Taylor, refers to him as "ambassador extraordinary." He is indeed an ambassador *extraordinary,* not only in the diplomatic sense of being charged with a special mission, but in the sense that American tradition provides no precedent for such an ambassadorship, and that American principles of democracy are violated by it. The President's claim that Mr. Taylor is merely his *personal* representative, in some sense which would distinguish him from an officially responsible diplomatic representative, is belied by the fact that the state department acted officially to invest him with the rank of ambassador, by the fact that his rank as an ambassador has no meaning except in his relations with the diplomatic corps at Vatican City whose members are all accredited to the Vatican state, and by the fact that the pope officially recognizes him as an ambassador.

What Mr. Roosevelt intended to do by this action should be clear to anyone. He has deliberately undertaken to satisfy the insistent demands of the Catholic hierarchy for the establishment of political relations between the government of the United States and the government of the Roman Catholic Church, and to accomplish this without due process of public discussion or legislative action. This he could do in a devious and ambiguous manner by virtue of the fact that the Roman Catholic Church is a dual entity—it is both a church and a state. Mr. Roosevelt therefore adopted the ingenious device of appointing an ambassador who was accredited to neither church nor state and yet was accredited to both! By the use of subtle verbalisms, he left open a way of escape from criticism. When he is attacked for illegal action in recognizing the Vatican state, he can take refuge in the claim that he is recognizing only the Vatican church. And when this un-American innovation is attacked, he can take refuge in the claim that Mr. Taylor is only his *personal* representative!

Thus Mr. Roosevelt is able to perform an enormous service to the Roman Catholic Church, for which, no doubt, his intimate relations with representatives of the hierarchy have duly prepared him. His action is the next logical and appropriate step for him to take in his policy of establishing unique relations between the United States and the Holy See. His order to the American embassy in Rome to receive the late Cardinal Mundelein of Chicago with full diplomatic honors on the occasion of the latter's visit to Rome a year ago, was followed by the appointment of Ambassador Kennedy as special representative at the coronation of Pope Pius XII.

The appointment of Mr. Taylor as ambassador to the Vatican is a natural development of the special relations which Mr. Roosevelt is bent on establishing. The next step will be to make this ambassadorship permanent. It can be easily taken either by Mr. Roosevelt or by his successor. That the ambiguities of the present appointment will fall away in time, is provided for by the indefinite extension of Mr. Taylor's tenure beyond the war period to the period of reconstruction after peace has been attained. Indeed, it is upon this aspect that Mr. Roosevelt's letter lays its chief stress. That period can easily be made long enough to require that the new ambassadorship shall be made "regular," with all ambiguities removed, and that without awaking the non-Catholic citizenry of this country to an awareness of what is being done.

That American non-Catholics may not awake is indicated by the ingenuous manner in which the Federal Council of Churches has fallen into line with Mr. Roosevelt's stratagem. The thinnest part of the scheme is that in which Mr. Roosevelt makes a gesture as if to include Protestants and Jews on a parity with the Roman Catholic Church. Dr. Buttrick's letter accepting the President's invitation *to call at the White House (!)* carried no suggestion that the appointment of an ambassador to the Vatican might be unacceptable to the Protestant churches which he represented or to non-Catholic Americans generally. On the contrary, it went full length into this un-American scheme, even hailing it as affording "a public opportunity to express our cordial greetings to His Holiness the Pope"—as if this opportunity had been awaiting the exercise of some official action by a political state!

We are not suggesting that the Federal Council should have adopted an uncourteous manner with respect to the President's invitation. It should have been accepted for what it was, namely, an invitation freely to continue to visit him and talk over public and international affairs. But the political implications of the President's action in respect to the Roman Catholic Church should have aroused suspicion, if not indignation, at Federal Council headquarters, which might at least have found expression in cool silence on that aspect of the matter. There is an utter disparity between the proposal to the Vatican and the proposal to the Federal Council. The latter has no relevance at all to the former, neither in the end sought nor in the means of accomplishing it. The letters to Protestants and Jews were dragged in to give a certain speciousness of impartiality to the scheme. The Protestant letter should have been courteously answered, but without seeming to be blind to the affront which the President offered the Protestant churches of America.

We make no point of the fact that American Protestantism cannot hope to agree with any peace proposal offered by the papacy to the nations at war. The pope's peace is a victor's peace, as he indicated to the college of cardinals in his five-point program upon which we commented last week. Mr. Roosevelt's peace, it can hardly be doubted, in the light of his utterances and his record, is also a victor's peace. American sentiment runs strong, and the sentiment of the Protestant churches, we believe, is overwhelming, for a negotiated peace, an end-the-war-now peace. But this is no part of our present contention. It is the trend of Mr. Roosevelt's policy in relation to the Roman Catholic Church which is the gravamen of our

suspicion and criticism. He has previously given ample grounds for a deep-going suspicion, which no generous or tolerant Protestant wishes to act upon. But it becomes clear with each new act that the President of the United States is willing to place the Roman Catholic Church in a unique status in relation to our government. This is a violation of our cherished principle of the separation of state and church, of the principle of an impartial hospitality to all religious faiths, and of the very life-principle of democracy itself which leaves all religious and cultural values to work themselves out in the give and take of an uninhibited democratic process.

Shall It Be Again?

FOR several weeks past the pages of this paper have been reflecting a picture of what happened to the Christian witness of the churches of America when this country entered the First World War. It has not been a pretty picture. A few of our younger readers have written in protest at its incredibility. But those with longer memories know that the story, however dismaying, has been all too true. Since the day of its first appearance, Professor Abrams' book—from which this series of articles was taken—has never been seriously challenged as a factual record. If anything, Professor Abrams minimized the ways in which and the extent to which American churches and clergy during the former war years betrayed the spirit of their Master.

In presenting the series of articles which was concluded a week ago, great editorial difficulty was experienced in selecting the very extensive cuts made necessary by space limitations. Each of the six chapters reproduced is, in Professor Abrams' book, at least twice as long as the material which has appeared in these pages, and some much longer. Important sections of the book have had to be ignored entirely. Thus, our series has told nothing of the wartime record of the Federal Council of Churches and the Y.M.C.A. It has omitted the melancholy story of the collapse of the peace societies. It has left out the chapters which tell of the punishment meted out to church groups and ministers that dissented from the nation's war policy. It has passed by the espionage and mob violence and even prison sentences undergone by ministers of pacifist conviction. It has been silent concerning the fatuous promises of a wartime revival of religion proclaimed from so many pulpits and from so much of the church press, as well as the effect which the failure of such promises had on the swift rise of post-war disillusionment. Many of our readers will desire to read the full story, to face the full facts by securing the full text of Professor Abrams' study. It would be well if all did so.

Here and there, however, there may still be some who ask why the disheartening past should have been resurrected in this fashion. Have not the churches repented for their war madness in resolutions written in words of fire? Have not the preachers who once presented arms declared that never again will they surrender their consciences to the control of the state? Yes, hundreds of them, perhaps thousands, have. But who can be sure how deep this repentance has gone? And may there not still be churches and clergy who have not yet perceived the extent of the apostacy in the war years? Let this nation once more go to war and immediately the churches will be expected to resume their former service of the state—to preach a conflict between good and evil, light and darkness, God and the devil, to assure young men that by going forth to kill they obey the will of Christ. Would they do it?

It has been with the hope that it might help to strengthen the Christian faith and courage of the churches in the face of a possible coming ordeal that The Christian Century has published this series of articles from Professor Abrams' book. When the holocaust is loosed, when the passion of war sweeps across the nation, destroying tolerance and compassion and calm judgment as it flames ahead, like some gigantic forest fire beyond man's control, what will happen when it reaches the line where the churches have taken their stand for mercy and forgiveness and brotherhood and justice and peace? Forest fires are sometimes brought under control by burning over in advance a swath which the conflagration when it approaches cannot leap. This reminder of what happened a score of years ago, of the extent to which we then all sinned and denied the spirit of Christ, has been an attempt to burn such a protecting swath ahead of any fiery trial yet to come. And even those who have been most determined in their purpose never again to present arms may have found in these articles a new impulse to humility and watchfulness. For such a record as has here been disclosed gives a sharpened application to the ancient text: "Let him that thinketh he standeth take heed lest he fall."

Mr.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is one of the minor drawbacks for those who speak the tongue that Shakespeare spoke that they are liable to be called "Mister." There are escapes. You may become a "Doctor," and there are other alternatives, but only for the few. We, the many, must not expect release from this fate till death—and as the poet said:

> There's a great deal to be said
> For being dead.

At least then we shall attain the dignity of being remembered by our Christian name and our surname. We shall no longer be "Mister" this or that.

But why do we not adopt the eminently sensible practice of the Society of Friends and address each other without titles? At any rate, if I find it intolerable to be "mistered" I can attach myself to that society—though there are many other reasons for taking this step.

"Mr." is a hateful abbreviation of a word with a villainous sound. I appeal to you to pronounce from your editorial chair that "mister" is a hateful word. It sounds like the angry outburst of a snake or such creatures as hiss at public assemblies. It has unmistakably a hissing note, and hissing is a mark not of man's high destiny but of his lowly origins. "Mr." has no beauty in it when you hear it, and none when you write it.

I suppose it is a lazy substitute for "master," which is a respectable word with a great history, euphonious too and dignified. In my dictionary "mister" is described as a "weakened form." Weakened indeed! Surely something more severe is needed. It is a debased word; that is nearer. And while I concentrate on "Mr." I must not be taken as ignoring "Mrs.," which is just as bad and even viler in its hissing notes.

Seriously, I cannot think of any argument against the Quaker custom of addressing me for example as "Quintus" and not Mr. Quintus. I have Quaker friends who do me the honor of dropping the "Mr.," and I address them as "William Penn" or "George Fox" with no titles to obscure their right to be treated as members of a common humanity. I know that the Friends are not moved by any distaste for this one title; they equally dispense with "Herr" or with "M." (Why does "M." look so much pleasanter than "Mr."?) They think, rightly, that the use of titles of all kinds buttresses the barrier between human beings, confirms them in their pride and self-importance, and even perhaps strengthens their desire to be separate from others. Why not drop the "Mr."?

This in itself would be a little thing, but it might lead to important changes in social custom. Something can be said for a return to the old habit by which a doctor was known by his dress, as a sailor or a soldier may be still. That might serve to create a just pride in the professional man or the artisan. But titles which simply set out to give the superior position in the social scale which one man has and another has not, cannot be defended by any kind of argument.

Still, there are always perils before reformers. I have heard a man of a certain hearty religious type described as one who "slaps you on the back and calls you by the wrong Christian name." It is much better to be called "Mr." than to be called "John" if your name is "Henry." There can be affectation even in those who are engaged in a good cause. Hearty people are excellent, but they ought not to have a smile that does not come off, and they should not pretend to have a place of undying friendship for an indefinite number of acquaintances. Better "mister" than that!

But to be practical, I suggest that as a beginning all people shall drop the "Mr." in dealing with their friends. Let us antedate the honor that we do to them when they are dead.

Ever your obedient servant,

QUINTUS QUIZ.

VERSE

War

WAR is the great death
Man draws about his face
To cover his fear.

War is retreat into the long corridor
Of the past, into the belly
Of the mother earth.

War is the last stand of the maddened child,
Howling so loud in its agony
That its ears are closed to an answer.

RUTH MAZER.

A New Gethsemane

NOW once again the Christ keeps watch beside
The sick-bed of the world; once more he kneels
Within the Garden; once again he feels
Vicariously man's sinning as a tide
Of mighty waters, deep and dark and wide!
Do you recall, as gathering night conceals
His presence, as the lengthening shadow steals
Across his heart, how once before he cried:
"Can ye not watch with me one hour?" The sword
Is close upon us, yet we fall asleep—
A recreant discipleship impressed
Too lightly! Wake us from our slumbering, Lord,
Before the hour has come and we too reap
The judgment—"Sleep on now and take your rest."

HAZEL M. KERR.

I am a Debtor

MYSELF—I am indebted to him.
I—Do you owe him money?
Myself—No, not that.
I—Has he done you a great favor?
Myself—Not exactly.
I—What then?
Myself—He trusts me.

ARTHUR B. RHINOW.

Twentieth Century

THEY talk as though 'twere true—
That that would solve the problem;
Fighting would.
As if for your young son and mine
To go somewhere and kill some other boys
Would somehow make the world
A better place,
And safer far to live in.

They talk and plan and figure out
How many boys, clean, wholesome boys,
Could go and do this killing!
They mean to do the best;
But don't they know,
O God, why can't they see
That fighting, killing, hating,
Just makes more wars?
More wars!
More boys to go!

GRACE THOMAS BLOXHAM.

Liberal Dreams and Actual War

By Devere Allen

BELLIGERENT Europe is like nothing so much as a man going off on a record-breaking debauch, but stopping on the way to send flowers to his wife. "Just once more," is his familiar slogan; this time, when he gets back he is going to live more nobly than in the past. That the orgy which lies immediately ahead may make the new life more difficult, instead of easier, has not yet occurred to him.

This much, at least, can be said about the reactions of humans in large numbers to the stupidity of war: they cannot give it their assent, they cannot countenance it in a world grown almost too intelligent, without jumping spiritually ahead of the grim destruction to the consoling faith that at its end, with those reduced to impotence who stand in the way, a better world will be constructed.

Such a tendency can be discerned in all the warring countries. It is true in grave, realistic France. It is even true to some degree in Germany, where the "new world" of the nazis would take Germans back four hundred years; for there are countless Germans who pathetically lean on the thesis that if "living space" can be secured, "encirclement" broken, and Germany made truly strong as the chief economic power of Continental Europe, a balance may result that must eventually ameliorate the excesses of nazism. It is especially true in England, which has not closed down its Parliament; which is having to revise the drastic repressive laws adopted last September in favor of more democratic rights; which so far at any rate is treating dissenters as they have never been treated in any country before in time of war.

Realistic Questions

But if it is possible for men under present conditions to think of a bright new international order to come out of the war, it is no less possible for those who do not feel the need of such a spiritual transfer to deal practically with the present. Those who do not have to justify their support of war, even to themselves, are certain to ask questions. Does the nature of war foster the will to creative international arrangements? Does it generate in the simple masses by the millions that tolerance, kindliness and understanding on which the building by technicians of a durable peace must in large measure depend? Does war throw into power, as a rule, men who are gifted with peaceable insight and world-mindedness, or men who, because they are trained not to regard these ends too highly, are therefore the more likely to deliver a military victory? Do the men actually in control of wartime policies really want the sort of *après-guerre* that is being widely envisaged by liberals? Will the probable state of economic life at the end of a hard fought conflict—even if it should be one chiefly of siege instead of open reprisal—permit a rational reordering of the social structure that underlies any sound basis of international relations?

Either a great many liberals are optimists on all these questions or they ignore them altogether. I am afraid they ignore them a good deal of the time. At least, they mention them not at all. They are bent on their bright dreams. In Wells' phrase, they are preoccupied with the shape of things to come; but they have not submitted to any searching analysis the substance of things hoped for. They assume as certain an Allied victory, and so badly have most diplomatic events gone for the nazis that in this assumption they are doubtless justified. But they have identified peace with victory without any warrant whatsoever.

Can Peace Come Out of War?

To scrutinize such optimism is not to belittle honest efforts to think through the issues involved in a peaceful settlement. As Kingsley Martin, editor of the *New Statesman and Nation,* has well said: "Any good results that do come out of a war are because some people insist on going on thinking and planning at a time when the rest of the world concentrates on preparing for war and fighting it." The question simply keeps intruding: Can we close the gap between the idealistic hopes of a post-war peace and the effects of a devastating war on our social resources—our resources in moral, economic and psychological power? Or, to put it perhaps more accurately, our ability to use what resources we do possess in a world-wide directed momentum toward peace-producing social institutions?

John Maynard Keynes admits that the future contains "too many unknowns" that cannot be anticipated, though he is "not yet ready to rule out the ideal peace." Neither, apparently, are numerous other persons of more than slight repute. H. G. Wells, aware of how the hopes of 1918 escaped us, wants us all to "work out plans for the polite mediatization of monarchies, the competent pooling and socialization of the natural resources and staple industries of the world, the revision and extension of our universities and other knowledge organizations, and the establishment of a world-wide rising level of common education." At least, you might say, as a start.

A. A. Milne also ventures a few gestures toward a better world. He proposes that the rules by which government shall be conducted in the future must develop the spiritual nature of man in ways that will elevate "such virtues, the creation of such beauty, the pursuit of such knowledge, and the enjoyment of such happiness, as lie within his power." The state must exist for man, and not man for the state. The individual must have complete liberty of thought. The authority of the state must derive solely from the good will of the majority of the people. Each individual owes loyalty to the state thus chosen and functioning. "Justice between individuals in the state, or between the individual and the government of the state, shall not depend upon material or physical authority, but only upon the justice of the cause between them. The world, or any lesser federation of states, bears the same relation and responsibility to the states within it as does the

state to the individuals within it." Now there *is* a task for a new and conscientious Versailles conference! The least it could do would be to go on record as opposed to wrongdoing.

Brave New World!

But Prof. George Catlin, well known in America as in England, is not to be outdone. "The world we aim to construct," he says, "is one which acknowledges the federal idea, and which seeks to realize it immediately—as realistically as General Gamelin directs English armies—at least in areas of common civilization. What matters at the moment is not the area but the realism." And for "realism" he proposes as derivative aims a list of accomplishments, among which these are a few:

> An international police force—under Gamelin?
>
> Military defense and economic sanctions against aggressors outside it and secessionists within: the thesis of Madison and then of Lincoln;
>
> An international currency issued from Basle and at least a token system of direct taxation comparable to the American federal tax;
>
> Economic cooperation for maintaining the standard of living;
>
> Backward territories as the direct "royal demesne" of the federal authority for the benefit of the inhabitants;
>
> The restoration to honor of the concepts of human personality, liberty and experiment under the reign of natural law.

Canon Roger Lloyd is far less inclined to soar. Asserting in the *Spectator* that the future German government might exist either as a state in a federal union or as a series of small principalities, he comes straight to the point and states that "it seems to be true, however little we like it, that the peace treaty will have to prescribe the kind of government the Germans may have, and then the victorious Allies will have to help them really to make it work, and to set them free in their own household."

Jacks and Huxley on the Future

L. P. Jacks thinks that Mr. Wells is fundamentally right, and he agrees with him in believing that "when under the conduct of political men the war against Hitlerism has been won, the framing of a new order to follow shall be entrusted to new minds—that is, to new men. . . . Were we reasonably assured that a League of Peoples would be the sequel to victory in the present war our fighting arm would be greatly strengthened and the overthrow of Hitlerism more rapid."

"Long term war aims," declares Julian Huxley, "envisaging an incipient federalization of western Europe, should . . . include the setting up of international economic agencies, designed to promote the increased consumption and better distribution of raw materials; of unified transport institutions, notably pooled civil aviation; of educational and cultural machinery (including provision for large scale educational and research interchange, inter-availability of medical and other professional qualifications, facilitation of travel); of health organizations (based presumably on the health section of the league, but with much greater powers, notably for improving nutrition); of a population section, to deal with migration, including refugee settlement; the pooling of tropical colonial possessions, with the eventual establishment of an international administrative staff; and, of course, the strengthening of existing arrangements for settling international disputes (Hague court), as well as the establishment of a political federal center, with powers of federal taxation and with control over some international armed force (accompanied by some considerable measure of purely national disarmament)."

Mr. Wickham Steed, pointing out that Great Britain is now a part of Europe and that even the Oslo states are looking forward to a responsible role toward European affairs at the end of the war, asks if it is utopian "to see in these things the beginnings of a movement toward a greater unity in which unlimited national sovereignties will be subordinated to common needs? . . . This war should help to foster the international solidarity in withstanding war and creating peace that may, one day, give the German people a chance to enter, as equals, a union of nations democratically banded together not only against lawless violence but for the mutual helpfulness which is peace."

Far more assured than the others quoted here that there is no wide abyss between the war method and the right kind of peace, is H. N. Brailsford. After outlining a detailed federation along the lines suggested, in general, by the others I have quoted above, Mr. Brailsford insists it is no "utopian dream." "If this war continues for three years, such a federation, on a rough, improvised military footing, will already exist. We shall have to pool our economic resources. We have already a single command. We need create nothing new. We need only *(sic)* adapt for peace what we have made for war."

Why Doubts Persist

I don't know how you feel after all this, but without turning to a pile of similar quotations at my elbow, I have had enough. I wish I, too, could dream like this; no wonder a great many men think such beautiful visions are worth the price of the spree. As for the war, prophecies of this sort make it seem that no one ought to regret it; in twenty-one years of interval since the last European war none of these aims could be achieved, either with Hitler in power or his liberal predecessors, so it's a good thing the war has come. When you look around at the constructive things that need doing in this imperfect world, it is more wars we seem to need, and not fewer of them.

But alas, I am disturbed by doubts. I have one doubt because a lot of thoughtful people seem not at all to be agreed. The British press for weeks has been full of arguments about what, as long as there is to be the war in any case, it should be fought for. Commander Stephen King-Hall tried a questionnaire on the readers of his news letters. What should be the aims of the war? Preservation of freedom at home and abroad got 212 votes; a world freed from war through international cooperation got 189; economic international cooperation got 138. Every time the clock ticks a prominent Briton like Sir Ernest Benn urges gruffly that "we have no other aim than to destroy Hitlerism, and no elaboration of that simple purpose should be permitted."

Major Attlee, for the Labor party, has postulated a set of clear and really fine war aims, in detail too great to be recapitulated here, which he and his fellows think

should be adopted as the objectives of the war. They are especially good on India, the place of native peoples generally, and world organization. But all Mr. Attlee's printed matter and all the speeches of his cohorts haven't stirred the government by a millionth fraction to state specific war aims of any character, let alone those likely to suit the Labor party. Mr. Attlee had to read his excellent statement on behalf of democracy before a parliamentary labor organization that had been sternly informed beforehand that it would not be permitted to amend, discuss, or even ask questions about the wording adopted by the executive.

Can the Liberals Make the Peace?

But the disagreement bobs up in other ways. Sir Stafford Cripps, who maintains a skepticism about official Laborite leaders equaled only by his gullibility about Soviet Russia, won't go back into the Labor party on the rather humiliating terms they have proffered. The only combination of non-Tory elements that could possibly replace the present regime in Great Britain would be this selfsame Labor leadership that will have none of him, or a Liberal-Labor coalition that would have less. Yet he cries: "Every socialist must do his or her best to see to it that when the time comes to make the peace the right people are there to make it on our behalf. If we allow the same sort of people to act for us as at Versailles, then we shall be sure to get the same sort of result and that will be the final tragedy of our civilization."

But I am assailed by many other doubts. Can the democracies pick one set of men to win the war, and at its end put them away in mothballs and dust off a set of capable peacemakers to put in the places of power? Even if this could be done (and I think the reverse is far more likely to happen—that as the war goes on, greater and more ruthless reactionaries will be thrust into authority) will the masses follow their lead? Can you condition millions of people, especially when there is so little difference between soldiers and civilians, to endure the stress of blackouts and privations and dislocation of family affection and the subtle fear that preys upon the marrow of their minds, and then turn suddenly about and hopefully ask their support for a generous cooperative world?

I doubt if constructive social changes come that way. I doubt if Messrs. Wells, Keynes, Milne, Catlin, Lloyd, Jacks, Huxley, Steed, Cripps, Brailsford or Attlee have very much influence on the course of government today in France or Britain, however worthy are their aims. But I do not doubt at all that if the war goes on, into the stage of mass slaughter, with *blitzkrieg* pitted against slow starvation, these constructive gentlemen and their counterparts in other countries will have less influence all the time. They cannot escape, valiantly as they may try, the antithesis between the object and the method.

There is evidence, too, and not precedent alone, to bear me out. Some of it will be examined in another article.

(This is the first of two articles by Mr. Allen. The second, "We March to Drums, Not Dreams," will appear next week.)

Worship Comes First

By Elmer E. Voelkel

THE SERIES of articles in The Christian Century on "How My Mind Has Changed in the Last Decade" was of interest and profit. However, I believe that for the minister in the active pastorate, an even more valuable series could be prepared on "What Has Happened in My Devotional Life during the Last Decade." I say this topic would be more pertinent, because the minister is told that the unique function of the church, that which distinguishes it from all other institutions, is the cultivation of the worship experience. The decline in church attendance may therefore be interpreted as a diminution in the devotional exercise. If this analysis has truth in it, it means that a direct thrust is being made at the very soul of the church.

Furthermore, the difficulty seems not to be limited to the thoughtless or indifferent. At a recent meeting of ministers, the question was bluntly asked, "Would we ministers attend church if we were not in the ministry?" The replies were not too positive. And like everyone else, the ministers looked around for scapegoats. Characteristically, thought turned to the theological seminaries. Testimony was advanced that certain well known professors attend church only occasionally; some were said not to attend at all; while others, of course, were said to be very regular in their attendance. A seminary student contributed the information that many of the professors pay no attention to the daily prayer services. Such evidence would make it appear that the church is sick at heart. Its leaders are not robust in that health-giving practice which the church, in a peculiar way, is to foster in society.

To approach the religious situation from the standpoint of the devotional life would be to give theology a secondary place. It would be to affirm that men are first religious and then think about it. Religion did not begin with theology. But it is typical of the Protestant bias that The Christian Century should have asked for discussions of change of *mind*. We Protestants struggle constantly with the rationalistic emphasis and plague ourselves with the belief that a religious revival must be preceded by clarity of theology. We will first get our ideas straightened out, and *then* the church will be aroused from its doldrums. In the meantime, the devotional life is neglected and religious experience wanes.

If this is allowed to continue the inevitable result will be that the theologian will have scanty living materials upon which to work. He will soon discover that for his theological treatises he will be turning to libraries, not to

life. In fact, one may well wonder how much of modern theology is the product of cloistered study rather than the outgrowth of vital personal and corporate worship. Horace Bushnell's words are pertinent: "My very difficulty was that I was too thoughtful, substituting thought for everything else, and expecting so intently to dig out a religion by my head that I was pushing it all the while practically away."

To have begun with the devotional life would have been to ask the contributors to the series to speak of that with which they had lived, which they had tested in the laboratory of their ways. True, the series was "autobiographical," but were the experiences deeply personal? Much was said in the series of indebtedness to Karl Barth. Was this a homiletical debt, the meeting of a need to have something to say in this troubled time, or did the writers find themselves drawn to Barth as they struggled with the diverse elements in their own souls? Did Barth speak to the writers personally, or did he give the preacher something to say to the *congregation?* There is a vast difference. Too often theological pronouncements are made for social or institutional effect, to give the church an intellectual foundation or a desired authority. Much more valuable would be testimony which had behind it not merely intellectual conviction, but the evidence of strenuous spiritual exercise. Theology, to win this critical, tough-minded age, must be the product of worship. The changes which come must be answers to the cries for spiritual food from hungry souls.

A Buddhist at Prayer

The relationship between worship and theology was dramatized a few years ago by Professor J. B. Pratt in his book, *The Pilgrimage of Buddhism.* He described a native woman at her devotions. With passionate appeal she poured out her heart in prayer. Professor Pratt learned from his guide that this woman did not understand even the language of the prayer. But Mr. Pratt wisely suggested that the prayer was intensely religious, whatever the crudities of thought and ignorance of language, because it was eminently real to the poor woman. Now, we moderns would probably see in her experience an opportunity. We would insist that she ought to know the language, and that the superstitions in her thinking should be removed, but we would be in danger, in this process of education, of destroying the whole experience of prayer.

That is exactly what is happening in the church today. Our theology is written with one eye on the theorists—metaphysical, physical and social—and the other eye on the practical task of keeping an institution alive. In the meantime, we have risen from our knees, and are losing the very experience which brought theology and the church into being. Emerson gives us a telling illustration which I hope is not historically true: "How many times in the history of the world has the Luther of the day had to lament the decay of piety in his own household! 'Doctor,' said his wife to Martin Luther one day, 'how is it that, whilst subject to the papacy, we prayed so often and with such fervor, whilst now we pray with the utmost coldness and very seldom?' "

The type of theology which is desperately needed today is that which is wrung from experience, as men, individually and collectively, attempt to worship. Our first task is not to find that which will bring men to their knees. The primary requirement is that theology should emerge from men already at worship, frantically and earnestly crying out for salvation. "Out of the depths have I cried unto thee, O God!" said the Psalmist. The theology of that man merits attention, because he is speaking of that which he knows intimately. His hope grew out of consciousness of his own sin. It is this personal element which likewise makes the theology of Hosea significant. Hosea speaks of that concerning which he cannot remain silent. His heart is broken, his soul is torn, and out of a struggle which is intensely real he wins his way through to an epochal change in theological thought.

To Make Theology Religious

That is the way it ought and must be. The theology of Hosea demands the thoughtful attention of every student, because Hosea speaks from first-hand knowledge. Such stirring ideas, however, can only arise out of vital religious living, where words record not merely ideas, some of them remote and highly metaphysical, but experiences of the whole being. One has the feeling when reading some modern theologians that they are making their judgments upon a purely rationalistic basis, even when they argue for the inadequacy of reason. They want a complete system which will be scientifically and philosophically respectable. That is highly commendable. But is it necessarily religious? To be religious, theology must be the fruit of personal and corporate worship, the outgrowth of the devotional life. Is there such a thing as unreligious theology? Perhaps that expresses our major difficulty. We are trying to think first and then live.

Through the influence of Barth, attention is being directed today to St. Paul. Theological terms which a few years ago were judiciously forgotten or deliberately overlooked are now finding reinstatement. The motive is worthy but the method is unsound. In these days of bewilderment when most of us do not know where to turn, it is to be expected that we should refer to men who "had something." And certainly Paul had something—or better, something had Paul. However, merely to revive his language and his imagery will not meet the modern need. Rather, we must do what Paul did. He began with himself. His Christian experience commenced with a vision of and absorption in the living Christ. And his theology stemmed from that life rooted in Christ. The law, grace, atonement, freedom, salvation—all of his theology is viewed in the light of what he personally knew. When his authority was challenged, his defense rested upon his inner illumination. Paul's thought has the ring of reality—for his own day—because he had tested his doctrines in the laboratory of his own spirit. Repeatedly he assures his readers that he can only wish for them what he has known himself.

This is the emphasis which is lacking today. The personal testimony is absent. Much of modern thought, including theological, gives evidence of the desire to legislate for someone else. Study the organizations of any community and it is strikingly clear that many of us are carrying on countless and competing activities for the salvation of other people's souls. A minister is impressed by

the assurance from almost every source that we need the church, but usually it is assumed that it is really the other fellow who needs it. This process will wear itself out, but we can learn from it, because the same assumptions are directing much theological research. The basis of the theological quest often seems to be "What does *mankind* need?" True, our thought must inevitably reach out beyond ourselves, but there is little use prescribing for all of society until we have diagnosed and cured ourselves. "Physician, heal thyself!" Therefore, when a modern theologian or preacher speaks of "grace," his words will have more than a familiar sound only when, through personal experience, he can pour content into them. When Paul speaks of grace, he can define the term.

Theology Tested by Group Results

Similarly with other words which are finding their way back into the vocabulary of religious periodicals and books. "Transcendence" has been reinstated mainly through the influence of Barth. How many would use the term if the stipulation were made that only those could employ it who, in their private devotions or in the corporate worship of the church, found themselves straining after a word that would express their personal experience? Many times, for instance, a reader does not know whether transcendence is used in a purely ethical sense, which would make it accessible as well to John Dewey as to Karl Barth, or whether a mystical fellowship is meant, or whether the reference is to the cosmological realm. However, it is not merely a matter of definition. The crucial concern is that theological terms should arise because men and women who worship earnestly cannot do without them.

I am here proposing that one of the criteria for judging the adequacy of ideas religiously is their power to produce vital worship, both individual and group. Possibly, this is the point at which religious thought may be said to differ from philosophy. There is much in common, and one need not insist upon peculiar ways of knowing for religion. But it would seem, historically, that religious ideas have led to a life of devotion, a close and warm companionship in the soul. Does not the church today have the right to judge theology and other religious thought by their effectiveness in inducing devotion?

Worship is often spoken of as an art, and we may see the literary critic adopting a similar test in judging poetry. T. S. Eliot speaks of the "esthetic sanction." He defines it as "the partial justification of these views of life by the art to which they give rise. And there is no doubt that we are all of us powerfully influenced by the esthetic sanction; and that any way or view of life which gives rise to great art is for us more plausible than one which gives rise to inferior art or to none." Substitute for the word "art" the word "worship," and we find ourselves, from the standpoint of the church at least, endorsing the standard of judgment. To be sure, this is not the only test for religious ideas, but it is one which the church, peculiarly, may employ. A system of religious thought is more plausible if it gives rise to great worship.

Many of the writers in The Christian Century's recent series referred to humanism as an approach that had once been attractive but now had been abandoned. The reason most frequently given was that humanism is inadequate. This is a serious charge, if it refers to worship, and is possibly the most difficult issue with which the humanist wrestles. To a certain degree humanism, at this point, dramatizes the fundamental issue before the church. Worship is declining and a minister in the active pastorate cannot but be aware that many people are living on the assumptions of humanism. Traditional theology, or any other kind, seems to play little or no part in their daily thinking or behavior. Now, merely to revive the theology of the Reformation will not do. On the other hand, humanism cannot hope to receive serious attention from religion if it leads to the elimination from life of that which is distinctive of religion, namely, worship.

The testimony which humanism has not yet given is that of men and women earnestly seeking for the good life for themselves and others, enjoying the fruits of private and corporate spiritual discipline. The evidence is practically all on the side of the more conservative point of view, if worship is used as a criterion. The humanist may argue that he is more intelligent, but the fact is that his enlightenment has destroyed the worship experience. If that is the necessary result of humanism, then its adherents must recognize it for what it is, namely, not a purifier but a mortal enemy of religion. It is obvious that throughout I am thinking of religion as bound up with the devotional life of the individual and its social expression, the church.

Between Barth and Wieman

If the primary significance of the worship experience were accepted, churchmen would approach theology differently. And I see only sore distress ahead if we continue to emphasize the quest for a definitive and authoritative system of thought. Because we cannot hope to succeed. It seems perfectly clear that today, as always, the alternative systems are not unlimited. In his book, *Science and First Principles,* F. S. C. Northrop maintains that all metaphysical systems are ultimately divided into three classes—the materialistic, the mathematical and the organic. It is heartening to have the countless theories thus simplified, and it is intriguing to follow the suggestion in theology. At the present time, the choices are somewhat clear in outline. At the one extreme is that of the Barthian school, and at the other that of E. S. Ames, H. N. Wieman, or should I more correctly say, John Dewey. In between there are many compromising stages.

Now, I see no clear prospect for a speedy victory for any particular group. There will be no *blitzkrieg.* But what is far more important is that the spirit of man languishes while the theologians do battle. The church is becoming a spectator at the battle of wits. Why not begin where men are and teach them to live religiously with their ideas as they now formulate them? Our greatest task is not to correct metaphysical distortions or to remove irrationalities, however important that task may be. Our foremost responsibility is to show men how to live with their convictions in a vital way, how to commune with their God whatever the definition, how to feel their beings caught up in daily loyalty to the object of their faith. True, all too true, that it makes a difference what men believe! But the differences will not be demonstrated by argumentation. Let them be made manifest by practice.

The fundamental difficulty today is not with confusion

in religious thinking. Rather, modern man has lost the materials for religious thought because he has abandoned, on a large scale, the distinctly religious practice. The experience of worship for many is gone. They need to be taught the practice of devotion, the invigorating of the whole being when identified with the object of worship. When ministers admit that they are not sure that they would attend church regularly if it were not their business to do so, then it seems obvious that religion is losing its very life. These men are studying theology. Many of them are equipped to express their convictions in logical terms. But the experiences which give birth to a *religious* theology are being pushed into the background. Possibly there is such a thing as unreligious theology.

Worship and Social Action

One does not speak of worship today without realizing that someone will call out, "An opiate of the people." And of course admission will readily be made that worship has actually been such. But the misuse of an instrument need not condemn it forever. An examination of the possibilities of worship will show its power for generating social action. Jesus, in the Sermon on the Mount, said: "If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Worship was used as the inspiration for living successfully with one's brother. The same approach was made in the parable of the Pharisee and the publican. Here Jesus describes two men at prayer, and through the comparison of their petitions sends home a fundamental requirement, namely, the necessity of acknowledging one's sins. The Pharisee, according to Jesus, had much virtue to his credit. He was not "as the rest of men, extortioners, unjust, adulterers" and he fasted "twice a week and gave tithes of all that he got." He might well have asked, as did a modern churchman of his pastor, "What more do you want?" Jesus pointed to the worship experience as that out of which a higher value could emerge when profoundly understood and utilized.

We today are only too ready to grasp the higher insight, but we forget the circumstances. In this parable "two men went up to the temple to pray." It is a parable, but reality is here. Out of the experience of prayer—the devotional life—the one enjoyed exaltation of spirit. The merits of the Pharisee are not to be discounted, but consideration of the prayer itself leads to great spiritual understanding. How can we today hope to enter into these ever higher visions unless we practice the spiritual exercise?

The social gospel suffers because it is often advocated by those who have not examined deeply the human spirit in worship. It is admittedly sometimes superficial and its adherents are easily discouraged. The correction lies in the demand that the social gospel advocate accept for himself the same test as we have set up for the theologian, namely, that he shall speak of that which he knows. Dean Inge in *Christian Ethics and Modern Problems* has a pertinent paragraph on the text: "My peace I give unto you; not as the world giveth, give I unto you." The words of Ozanam on this subject are as true as they are eloquent: "There are two doctrines of progress; the first, nourished in the schools of sensualism, rehabilitates the passions, and promising the nations an earthly paradise at the end of a flowery path, gives them only a premature hell at the end of a way of blood; whilst the second, born from and inspired by Christianity, points to progress in the victory of the spirit over the flesh, promises nothing but as prize of warfare, and pronounces the creed which carries war into the individual soul to be the only way of peace for the nations."

The last sentences made me stop. "The creed which carries war into the individual soul." This is rugged individualism, but not the doctrine of laissez faire. If that paragraph had been read daily by students of the social order, some of the superficial theories of society would not have made headway. And one may ask whether the social thinking of the church would not have been saved from easygoing optimism if its advocates of the social gospel had remained longer in worship, and had known from personal experience the hard struggle against wrong. Furthermore, the preacher of the social gospel today must ask himself how he can insist that the church is the saving leaven of society when facts speak rather convincingly that the church today is not leavening the lives of its own members. In its own household it must reveal a living spirituality before it can affirm realistically that it can save the world.

A Lesson from St. Catherine

The most convincing support for a way of living will come from a successful life. My attention was turned to the importance of worship, both by the search for something unique, inescapable and fundamental in the church, and by the reading of the letters of St. Catherine of Siena, as edited by Vida Scudder. One is attracted to St. Catherine, even before reading the letters, by the literary artistry of the editor. However, Catherine does speak for herself. She writes to a variety of people, in different stations in life, and discusses with them questions of religious living. To them she points out the sins with which they must specifically contend, or which are peculiarly strong in their social positions. With others she reviews hardships, sorrows, and consoles her correspondents. She proves herself a keen analyst of the human spirit. Her theology, of course, is that of the fourteenth century. But it fits into the life of that day. The personal problems of her readers are linked up, in every instance, with her religious point of view, and she counsels them in the light of what their faith can do for them. It is, furthermore, an active faith, and her theology is real, because she is specific in setting forth exactly what Christ can do for believers and what he expects of them. It is true, of course, that much of her thought is utterly foreign to our ideas today, but then much of the manner of living in the fourteenth century seems centuries away. In her own time, however, her theology was highly practical, because people lived by it. Their lives were tied up with it. It emerged from their life, and their day molded it. It is this pertinence of theology for daily life, for individual and group worship, for which I am pleading.

Protestantism in the News

By Walter W. Van Kirk

FOR four years, on a national network, I have been broadcasting "Religion in the News." This experience has convinced me that our Protestant churches, despite their numbers and strength, receive scant recognition in the public press. This is not so much the fault of our newspapers. It is our own fault.

Each week, as I look over my favorite newspapers, my eyes are searching for news of significance to the world of religion. When it comes to the Roman Catholic Church such news is not difficult to find. There it is, and more often than otherwise on the front page. You don't have to look for it. This kind of news story looks for you; you can't escape it. And editors, not infrequently, comment on this news. Thus it happens that each week the voice of the Roman Catholic Church speaks to tens of millions of people through the medium of the daily press. I rejoice in this fact. Congratulations are due this great church for the thoroughness and sweep of its publicity. One gets the impression that back of it all there is a vast and competent press organization that knows what it wants and knows, too, how to get what it wants.

Why Roman Catholic News Scores

I have, at times, been charged with broadcasting a disproportionate amount of Roman Catholic news. This is not true, but if it were the fault would not be mine. People are interested in religious news, news with drama, news that pulses with human interest. That's why the Roman Catholic Church scores in the public press. Its press releases are full of life, action, and the movement of history. Moreover, it bears the stamp of authenticity. This news, as I have said, is not difficult to find. And if I appear to use a considerable amount of Roman Catholic news it is because this news comes to me every day, through the columns of my daily newspapers. It often happens that I have to "dig up" news of the Protestant world. And there are only twenty-four hours in each day.

Is it a papal encyclical? The story is in the papers. Is it a crusade of the hierarchy for the improvement of public morals? The story is in the papers. Is it the passing of a distinguished Roman Catholic churchman? You'll read about it in the papers. Is it a eucharistic congress? You'll find that story on the front page. Is it a Catholic celebrity making a statement on some pressing public issue? If you want to know what this person said, look at your morning paper. Is it the celebration of some holy day, or the observance of one of the more familiar of the Christian festivals, or the solicitation of funds for Catholic charities? Just look at your favorite newspaper and you'll find out. This is as it should be.

When we come to the world of Protestantism we are confronted with an entirely different situation.

For one thing, Protestantism, in action, too often lacks drama, and the press and the radio want drama. They want drama because the people like and demand drama. Life is a drama. But there's little of the dramatic in the public festivities of the Protestant world. Some months ago I went to Kansas City to broadcast the Methodist Uniting Conference. Methodists had gathered in Kansas City from the ends of the earth. Many thousands of people participated in this historic event. The conference was open to the public but little if any effort was made to take the conference to the public. Except for a procession of Methodist dignitaries from the Episcopal cathedral to the Municipal auditorium there was little if anything in the way of a mass demonstration in the open.

Behind Closed Doors

One would have supposed that the formal act of uniting these three Methodist churches would have been consummated in the open with tens of thousands of people sharing in this experience, and with loud speakers carrying the story to the assembled multitude. That would have been a big story, both for the press and the camera. But no, this event had to be enacted within the walls of the Municipal auditorium. Maybe Protestants object to public demonstrations. But if they do they can't at the same time object to their seeming neglect by the press and the newsreel camera men.

Similarly, at Oxford, in 1937, I was given a microphone to send the story of that great gathering to the American radio public. Here again there was little if any drama, in the open. Not in four hundred years had the Protestant churches been given such an opportunity to make the headlines of the newspapers of the world. There was, to be sure, some publicity, but this publicity was not at all commensurate with the importance of the occasion. The doors of the conference were carefully guarded. Perhaps this was necessary considering the limited accommodations available. But it is a pity that this conference met and adjourned without any public demonstrations of any kind.

That's where news is made. People spend much of their time on the streets, in the courtyards and public parks. The Roman Catholic Church invariably takes its events to the people. That is where you will find the newspaper men; that's where cameras click, that's where stories are made. That's why the Roman Catholic Church always gets a good press. And for the same reason, that is why Protestants, by comparison, usually get such a poor press.

When will Protestants take to the streets? Until they do they have only themselves to blame if the editor at the city desk gives them only an inch when they might have had a column, with a two or three column spread. The popularity of picture magazines should provide Protestants with a clue as far as press relations are concerned. Pictures are not taken in drearily lighted church auditoriums, nor in stuffy Sunday school rooms, nor in hotels where ecclesiastics are solemnly assembled. Pictures are taken, for the most part, in the open, where the multitudes tramp along the sidewalks, where life moves, where men rub

shoulders with their fellows. That is where the Roman Catholic Church makes the press. And because Protestants insist upon lighting their candle under a bushel, their press is a hit and miss affair, mostly miss.

Then there is the matter of organization. It is my good fortune to know the publicity directors of many of our Protestant denominations. Considering the limitations under which they work they're doing a fine job. But they do work under limitations. Among these may be mentioned insufficient funds and pressure from their own denominational interest groups. This latter limitation, while understandable, is what makes the difference between news and promotional propaganda. The newspapers have advertising columns. Some of our Protestant press releases are hardly more than a form of advertising cast in the language of a news story. And editors were not born yesterday. They are quick to discern the difference between advertising and news.

Much of the weakness of our Protestant press relations can be traced to the divisiveness which exists within the family of Protestantism. A press release from the headquarters of any one of our denominations, while of indirect interest to the general public, is of direct interest primarily to the members and friends of the communion in question. The editors of our daily press know this. And editors want news of general religious interest, not news that can be of interest only to a small fraction of their total constituency.

What Can Be Done?

What then can be done to get a better public press for Protestantism?

First, let Protestantism take its religious gatherings to the public. Let us abandon the practice of isolating ourselves behind high walls when we are engaged in acts of religious significance to the whole community.

Second, let the Protestant communions set up an interdenominational press bureau that will serve Protestantism as a whole and without regard to sectarian interests. This will take money, but the dividends will prove substantial. Such a bureau should have at its head the most resourceful newspaper man in American Protestantism. He should have among his assistants persons who are able to maintain close contact with the great press agencies, the motion picture and radio industries, the magazines, the columnists and the more widely known correspondents of our metropolitan newspapers.

Third, the editors of our daily press, being human, are influenced by public and private criticism of any seeming neglect of bona fide news of general interest. It sometimes happens that a deserving story concerning some Protestant event or interest will be carried, if at all, in an inconspicuous spot and with a headline that misses the whole point of the story. Protestants grumble about this, as well they may, but more than grumbling is required. The editors must be seen, formal protests must be made and letters sent by the thousands to the person or persons responsible for the neglect and mistreatment of Protestant news. You may be sure that when Roman Catholics are misrepresented in the press the editors in question hear about it. And this is as it should be. But our Protestant people do this, if at all, only rarely.

Protestantism in the United States is, or can be, a big news story. Not a Monday morning story or a Saturday night church page story, but a story for every day in the week and a front page story at that. And Protestantism can be that kind of story if Protestants will pay greater heed to public relations.

BOOKS

The Younger Churches Speak

THE MADRAS SERIES. SEVEN VOLUMES. THE AUTHORITY OF THE FAITH; THE GROWING CHURCH; EVANGELISM; THE LIFE OF THE CHURCH; THE ECONOMIC BASIS OF THE CHURCH, *edited by J. Merle Davis;* THE CHURCH AND THE STATE, *edited by Kenneth G. Grubb;* ADDRESSES AND OTHER RECORDS. *International Missionary Council.*

THE MADRAS Series—unlike the "Oxford Series" which was written before the conference but published after it—consists partly of source materials which were prepared for and were available to the members of the conference before they assembled at Madras, and partly of material which was written after the conference and in the light of its discussions. The seven volumes constitute a library of fact and of thought which deserves the careful and deliberate attention of all who are concerned with the promotion of Christianity as a world religion, or who desire an understanding of the conditions and problems which Christianity meets on fields where Christians are a minority of the population.

Back of all specific problems of technique and adjustment, or promotion and enlistment, lies the basic question as to what it is that we are trying to give when we try to give the world Christianity, and the scarcely less fundamental question (or a corollary of the first one) as to the relation of Christianity to other religions. The initial volume of the series, entitled *The Authority of the Faith,* is devoted chiefly to these questions. This is a post-Madras symposium to which several writers contribute. It revolves about Professor Kraemer's well known volume which was published before the conference and which aroused much controversy. Dr. Kraemer affirms the discontinuity of Christianity with earlier or other religions and with nature, reason and history. None of these is a schoolmaster to bring men to Christ. They do not even raise the questions that Christianity answers.

In the first chapter of this first volume in the series, Dr. Kraemer reaffirms his position, with awareness of the criticisms which it encountered but necessarily without answering his critics in detail. Subsequent chapters embody some of these criticisms. But to understand his view it is necessary to note that he does not deny "the mysterious workings of God's Spirit" in the minds of men in other religions or the existence of "acceptable men of faith" in their ranks. Wherever he observes a religious experience which seems good, he is disposed to account for it by the working of God's Spirit. (One is led to reflect here, parenthetically, that if an apparently valid religious experience is taken as *ipso facto*

evidence of the special work of God, even though by mysterious and uncharted ways, then it becomes impossible even to discuss the possibility of a valid religious experience which is the work of man; but a problem which is thus solved by definition is really not solved at all.) Special note should be made of Walter Horton's thoughtful chapter entitled "Between Hocking and Kraemer."

Volume II, *The Growing Church,* is in large part descriptive, dealing with selected aspects of the expansion of Christianity in different countries, on different cultural levels and in different stages of development.

The volume on *Evangelism* is mostly post-Madras material. "There is no evangelism apart from a witnessing church," declared one writer, thus raising again the question so warmly debated between Dr. E. Stanley Jones and Professor Van Dusen as to the centrality of the church in the program of Christianity. The Bishop of Dornakal, discussing the place of the church in evangelism, thinks that the Edinburgh statement about the church is quite inadequate in calling it "the household of God, the body of Christ." Professor Latourette, surveying the field covered in detail by his many-volumed work now in process of publication, contributes a historical sketch of the methods of evangelism across the centuries.

The Life of the Church contains materials presented to the delegates at Madras, plus the finding of the conference. The principal topics are worship, the home, education, the ministry of health, an indigenous ministry, the future missionary, Christian literature, and cooperation and unity. The factual material is drawn from what we usually call the mission fields.

The Economic Basis of the Church, a large volume of nearly 600 pages, contains source materials prepared for Madras, especially on the economic and social environment of the younger churches as related to their ability to become self-supporting and self-propagating.

The volume on *Church and State* is a collection of post-Madras papers dealing almost wholly with the problems of churches in non-Christian states or under Christian colonial governments with large bodies of non-Christian population. It is recognized that, in countries where Christians are a minority group of recent origin, the political and social structure of the community is entwined with the older religions and that Christianity is a ferment which affects, or threatens to affect, the stability of the whole. Missionaries are affected by political conditions in the countries in which they work, but also by those in the countries from which they come. There are few references to church-state problems in western Europe or America, and these few are not always wise. For example, Kenneth G. Grubb, a research worker for the World Dominion Press, London, favors equality of treatment for all Christian confessions in non-Christian countries, but he thinks that for minority groups in Christian countries with an old tradition—*and* an established church—such a claim "savors of presumption." The Bishop of Winchester, in the next volume, expresses a personal preference for democracy as "most consistent with the mind of Christ," but is willing to concede that this is only "an individual opinion" and therefore nothing that the church should stand for. Yet he does say elsewhere that the church "will not claim for itself privileges which are not granted to other citizens." If he and Mr. Grubb will follow through the implications of that statement, they will find something at the end of it.

To prevent disappointment with this series, the reader must understand that it is written almost wholly from the standpoint of the younger churches and with specific reference to their problems. Of about 360 delegates to Madras appointed by regional bodies, members of these "mission field" churches, workers in them and American and European foreign missionary executives accounted for all but 21. Of the coopted experts, nine out of 39 were not professionally engaged in some aspect of foreign missions or members of "younger churches." This was quite all right. But it means that the Madras volumes are such as would be the proper preparation for and fruitage of a conference so constituted. As such, they are of the utmost value.

W. E. Garrison.

Books in Brief

The Ageless Story with its Antiphons. *Pictured by Lauren Ford. Dodd, Mead & Company, $2.50.*

The Christmas season probably did not produce a more beautiful book than this, with its twelve full-page illustrations in color and its decorated pages containing the Gregorian music and the Latin text of the "antiphons." The point of view, of course, is Roman Catholic. Hence: "This day was Mary conceived without any stain of sin; this day was the head of the old serpent crushed by her." Hence also the author's instructions to her goddaughter, to whom the book is dedicated, to the effect that Gregorian is the only truly religious music and pre-Raphaelite painting the only truly religious painting and that the Renaissance was a time "when men became very pompous." But for all that, Miss Ford's own painting is exceedingly good. Her representation of the scenes in the nativity story is in a New England setting as of, it might be, a generation or two ago. Her method of painting is not that of the Italian primitives, but it is a method that has been enriched by the study of them and that includes much of their spiritual quality.

The Word of God, A Series of Short Meditations on the Sunday Gospels. *By Francis Borgongini-Dura. Translated by Francis J. Spellman. The Macmillan Company, $1.00.*

The author is papal nuncio to the royal court of Italy. The translator is the Archbishop of New York. For the Roman Catholic these brief expositions and exhortations cannot fail to be inspiring and helpful. Protestants will find them too full of controversial material, dogmatic assertions unsupported by either Scripture or reason, and stories of the saints which will impose too great a strain upon credulity.

The Time of Your Life. *By William Saroyan. Harcourt, Brace & Company, $2.50.*

This is the book of Saroyan's play that he wrote in six days last spring and that is now running in New York. Its scene is in a San Francisco waterfront saloon (more strictly, a "honky-tonk," which is a saloon and more and worse), and its characters include a variety of persons not obviously out of place in that setting. But there is also "Joe," who spends the day and most of the night and a good deal of money in the place and does strange and kindly things. Along toward the middle of the play Joe explains: "I study all things. And when my study reveals something of beauty in a place or in a person where by all rights only ugliness or death should be revealed, then I know how full of goodness this life is. And that's a good thing to know. That's a truth I shall always seek to verify." That is obviously the main theme, the point of departure and of return for the whole play. It is, of course, a very old idea. Thousands of novels and plays have been written to illustrate the moral truth that pearls are found in rotting oysters and that lilies grow out of the mire. But Saroyan does it without moraliz-

ing or sentimentality. A minor theme appears when Joe explains where he got his money: "If anybody's got any money you can be sure he stole it from other people. I'm no exception. I earned the money I throw away. I stole it like everybody else does. I hurt people to get it. Loafing around this way, I still earn money. The money itself earns more. I still hurt people. I don't know who they are, or where they are. If I did, I'd feel worse than I do. I've got a Christian conscience in a world that's got no conscience at all. . . . Money is the guiltiest thing in the world. It stinks."

Books Received

Explorations in Eastern Palestine, III. By Nelson Glueck. American Schools of Oriental Research, New Haven, $2.50. In this substantial volume, with nearly 300 pages of text and many illustrations, the brilliant young director of the American School of Oriental Research at Jerusalem presents the latest results of the school's extensive explorations in Edom, Moab, South Gilead and Ammon. The findings make notable additions to previous knowledge of the cultures east of the Jordan in the bronze age and the early iron age.

They Did Something About It. By Robert M. Bartlett. Association Press, $1.25. These are biographical "success stories"—with success conceived of as achievement for the common good rather than acquisition for personal enrichment. Kettering is there for the mechanically minded, and Byrd for the adventurous. Benes and Brandeis and Madame Chiang Kai-shek make a wide appeal. It took courage to close with Margaret Sanger.

Polonaise. By Martin Hare. Macmillan, $2.50. A novel dealing with the experiences and observations of some English young people on a protracted visit to Warsaw—the Warsaw that was. (To be published Jan. 16.)

How Green Was My Valley. By Richard Llewellyn. Macmillan, $2.75. A novel of Wales. (To be published Feb. 6.)

Spiritual Values and World Affairs. By Sir Alfred Zimmern. Oxford University Press, $3.00. (To be reviewed.)

The Descent of the Dove, A Short History of the Holy Spirit in the Church. By Charles Williams. Oxford University Press, $2.50. (To be reviewed.)

Scylla the Beautiful. By Albert and Helen Fowler. Republican Press, Hamilton, N. Y. A book-length poem, in rhymeless and comfortably irregular verse, about a nice town in which there was a strike. Some of the nice people were on the side of the strikers, but the nicest were against them and there was much talk of "reds" when the workers tried to organize. The thing got rather complicated, what with strike-breakers, police, bombs and shootings, and the Wagner act and bankruptcies. The old town lived on, still beautiful, but it seems to have lost its joy and friendliness while it preserved its respectability and its business.

Later Episcopal Sunday Schools. By Clifton H. Brewer. Morehouse-Gorham Co., $1.50. Continuing his *Early Episcopal Sunday Schools,* in this volume Dr. Brewer carries the story from 1865 down to the present.

Parables of Our Lord. By James Thayer Addison. Morehouse-Gorham Co., 65 cents. These "meditations for Lent" are arranged in daily portions for the days from Ash Wednesday to Palm Sunday. The author is a professor in the Episcopal Theological School, Cambridge, Mass.

The Human Christ. By F. J. Mueller. Bruce Pub. Co., $2.00. A study of Christ's human personality and experience—as son, friend, citizen; his compassion, sorrow, severity, loneliness, strength, poverty, love of children. The author is a Roman Catholic priest, and the book bears the *imprimatur* of the Archbishop of Milwaukee.

Gone With the Wind. By Margaret Mitchell. Motion Picture Edition. Macmillan, 69 cents. It seems to be all here, legibly though closely printed in 391 two-column pages and with a dozen or more colored pictures from the motion picture.

Cooperative Religion at Cornell University. By Richard Henry Edwards. Cornell Cooperative Society, Ithaca, N. Y., $1.00. A record of the united religious work that has been carried on at Cornell during the past twenty years.

Protestantism's Challenge. By Conrad Henry Moehlman. Harpers, $2.50. (To be reviewed.)

These Shared His Passion. By Edwin McNeill Poteat. Harpers, $1.50. "Studies in the last week of the life of Jesus"—and not conventional exposition and homily but fresh and stimulating analyses of the incidents and of the tensions in the minds of those who participated with him in them. In this connection it is worth while to remember (and to read) Dr. Poteat's splendid poem of about a year ago, *Centurion.* Both of these books show his grasp of the dramatic quality of the events and the experiences which centered in the life of Jesus.

The Psychology and Ethics of Spinoza, A Study in the History and Logic of Ideas. By David Bidney. Yale University Press, $3.75. (To be reviewed.)

The Human Meaning of Science. By Arthur H. Compton. University of North Carolina Press, $1.00. (To be reviewed.)

My First Eighty Years. By Bernard Horwich. Argus Books, Chicago. (To be reviewed.)

CORRESPONDENCE

Is Hate Propaganda Near?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have now subscribed to The Christian Century for a good many years, and expect to do so as long as I live, although I sometimes disagree with the editor in his interpretation of current events. I felt that his critical attitude to England at the time of the Czechoslovak crisis was unfair, because the "betrayal" was not only an effort to secure peace but was also the greatest kindness to a people which was spared the slaughter of its young men, and so, when the power of Hitlerism is finally broken, will be ready to build again without a diminished and broken population. I appreciated the fair estimate of Stalin's action in Poland and the Baltic region, and even in regard to Finland, that the editor (though timidly) expressed in The Christian Century. But why not an outright condemnation of those who by offering help in armaments and supplies to brave little Finland, while serving their own selfish purposes, drive a fine people on to tragic destruction when temporary submission would take from Finland very little in the way of peacetime freedom and would leave her youth strong and ready to build anew after the passing of the storm? Finland maintained its national life for centuries, under the dominion, first of Sweden, then of Russia. What would have hindered her from doing the same, even if bereft of military independence, now for ten or even fifty years? But with the destruction that this war will bring, if prolonged through the unwise egging on by the League of Nations, when will the wounds inflicted at the most vital point, that of its young manpower, ever be healed? In my opinion, the friends of Finland are rendering it ill service with its encouragement to futile resistance.

It is undoubtedly true that a more Christian attitude to war and to national enemies has ruled so far both in America and among the Allies. But now hatred is seeping in—hatred of Russia. I suppose that hatred has always been there, right under the surface. But now it is breaking through everywhere. The imagery of the hate propaganda of the last war is again being employed, in cartoons and in verbal symbolism. And because Russian communism is anti-Christian, Christian people and periodicals will readily join the procession, not dealing fairly with the motivation of the leaders of the Soviet Union. But that is what "love your

enemies" means. And unless we can judge fairly, with as much sympathy for eight million Russians brought under Polish dominion by an artificial drawing of boundary lines after the last war as for three and a half million Finns, with as much sympathy for the Germans which likewise were brought under foreign control as for the Bohemians who now have come under German control, then how shall we help to secure a just peace when the war ends? I am pro-English in this conflict, because I believe that England in relation to its colonies, and even in relation to India, has moved in the right direction, while Germany and Russia have both moved in the wrong direction, during the past decade. But just because of this, I must see to it that I am entirely fair to the other side.

Wonewoc, Wis. J. BIRK JOHNSON.

Are We Wasting Space?

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that we have ascended the dizzy intellectual and spiritual heights signalized by our critical analysis of the social attitudes of a Christmas carol, and have put the comma in its place; have sat in solemn session on the question of "To 'Rev.' or not to 'Rev.'"; are we not ready to make a recount of the number of disembodied saints occupying the point of a needle? *There's* a gymnastic worthy the power of our giants!

Immanuel Congregational Church, IRA D. FALES.
St. Louis, Mo.

Hospital Regulation

EDITOR THE CHRISTIAN CENTURY:

SIR: In my article entitled "The Farmer Gets Medical Care," which appeared in The Christian Century for November 29, I wrote: "That more rigid governmental regulation is urgently necessary to end hospital and surgeons' rackets that mulct patients and often injure their health or take their lives, is proved by editorial discussions in the *New England Journal of Medicine* in 1939." This statement was predicated upon an editorial in the journal named for January 12, 1939, exposing hospital racketeering in New England and asking a closely supervised state licensing system for hospitals there. The discussion was continued in the same journal for November 23, 1939, after a legislative effort to afford such supervision had failed in large part because certain racketeering doctors defeated it, knowing it would cause them to shut up their inferior hospitals. I said nothing whatever about the journal advocating federal government control of hospitals but its managing editor, Dr. Robert N. Nye, thinks a "correction" in order. To satisfy him and his readers let me say here that I did not state that the *New England Journal of Medicine* favored *federal* hospital control; instead I meant just what I wrote, that it advocated more rigid governmental regulation—this under a state system.

Falls Church, Va. T. SWANN HARDING.

Dr. van Dyke and the War

EDITOR THE CHRISTIAN CENTURY:

SIR: The series of articles by Professor Abrams, "Preachers Present Arms," is both timely and essentially constructive. It speaks home to the hearts of all of us who passed as adults through the war of 1914-1918 and it bears a startling warning to those who have grown up since the armistice. My one regret is that the opprobrium attached to the quotations as selected is laid upon those who are named, whereas much of it belongs to lots of us more obscure but doubtless equally guilty fellows.

Also, without stultifying the case by pleading "nothing but good should be said about the dead," let me raise a point in fairness to at least one dead man.

Henry van Dyke was an outspoken protagonist of "winning the war." Even cursory reading of his serious writings and speeches presents his conviction that the first step toward peace was to accept and win the war. Note, however, two things in his position: (1) He shoved his way into the reserve corps of the United States navy and constantly sought a way to be assigned to a vessel on active duty; (2) when the fighting stopped he was as vigorous in his work for Wilson's original League of Nations, as outspoken for a just peace, as ever he was for the prosecution of the war—and moreover, for a longer time.

As his literary executor and biographer I would appreciate the opportunity to add this footnote to Professor Abrams' reference.

Washington, Conn. TERTIUS VAN DYKE.

Help for Christian Refugees

EDITOR THE CHRISTIAN CENTURY:

SIR: A refugee, the dictionary tells us, is one who flees from persecution or political danger, but in that terse explanation there is no hint of the terror, the want, the mental and physical suffering that a refugee endures. He is homeless, penniless, driven from the land of his birth into a strange, unfriendly environment. This country to which he escapes gives him no welcome. He is prevented from working even if he could find a job. Being without funds, he is therefore completely dependent upon charity unless he is fortunate enough to have a friend or relative to harbor him. His visa may be only temporary. If such is the case, he must soon find another border to cross—otherwise he will be sent back to his own land where death or imprisonment may be his fate.

In the country of his birth, he may have been a university professor, a journalist, a doctor, a prosperous business man. Now, he is only one of that vast human cargo of uprooted souls we call refugees.

What gross crime has he committed to make the world shun him so? Perhaps it is the crime of being a Jew or a "non-Aryan" Christian, or the heinous one of daring to express his own opinion in a land where there is only one opinion, that of the state. He may have been a member of a political party opposed to National Socialism even before that political philosophy dominated Germany, or, as a Christian, he might have placed his allegiance to God before his loyalty to the state. Such "treasonable" thoughts and acts are sufficient grounds to send him to a concentration camp, unless he manages to flee the country.

There are at least 20,000 such persons of the Christian faith scattered through Europe. Not only men, but women and children are the sufferers. In central Europe, there remain something like 260,000 Jews and non-Aryans in Germany, perhaps 80,000 in Czechoslovakia and an unknown number in Poland who must be settled elsewhere. Those nations that still cherish democracy and freedom must find the answer to their problem in the near future. Should we fail in this, we have no right to call this a Christian world or a civilized one.

The American Committee for Christian Refugees is rendering indispensable service to as many Protestant refugees as it can handle. Four thousand are now depending solely upon the Committee and appeals from nearly 100 additional persons come in each week. These fine, cultured exiles look to the committee for the immediate necessities of life and for help in their permanent settlement.

It should no longer be said, as it has been said, that the Protestant people of the United States have not heard the appeal of their Christian brothers in distress. The American Committee for Christian Refugees is the official agency through which Protestants can render such help. Mail contributions to Richard B. Scandrett, Jr., treasurer, 287 Fourth Avenue, New York.

New York, N. Y. JAMES M. SPEERS, Chairman.
THOMAS MANN, Honorary Chairman.
GEORGE RUBLEE, Honorary Chairman.

Uncovering Hypocrisy

EDITOR THE CHRISTIAN CENTURY:

SIR: A good many of us in Canada have no criticism to offer against the neutrality of the United States. We do object, however, when you claim a moral superiority to us who are at war. Dr. Fosdick claims we have put Christ in uniform. Perhaps we have. But Dr. Fosdick fails to see, along with most Americans, that he too is putting Christ in uniform when he asserts that

America's non-participation in this war can be traced to a loyalty to the ethics of the Sermon on the Mount. The real reason for your neutrality is self-interest. Why drag Christ in to condone a utilitarian ethic? Can't you see that all of us cover our hypocrisies with idealism?

St. Paul's United Church, Brandon, Man. G. W. GOTH.

Christ in Uniform

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Harry Emerson Fosdick has set forth at some length in your columns what he terms the tragic act of putting Christ into the uniform of a Roman military officer. He states that he, with others, did that in 1917. He adds: "Whatever you and I personally may think or do about war, in the name of historical accuracy, intellectual clarity and common decency, take that robe off Jesus." Having said all this, we might expect that in swinging to the opposite extreme he would be on guard against putting any other foreign robe—a pale, yellow pacifist robe—upon the Man of Galilee. It is a fair question whether he has not done this. But, be that as it may, is it not clear that this brilliant homiletical writer plays fast and loose with the Gospel records as he proceeds in the discussion of his difficult and delicate theme?

Two passages from the Gospels are dealt with summarily in apparent disregard as to what the authorities in the field of New Testament Greek have been saying. Instead of undertaking in the name of historical accuracy to explain what he finds, he evidently tries to explain away anything which conflicts with his recently adopted views. First, he takes up the familiar words, "I came not to bring peace but a sword." This sounds so militaristic that it must, he feels, be taken figuratively. A bit of straw to support such a slant is discovered in St. Luke's account, where the word "division" is used instead of "sword." What is more, since Jesus had in mind, first of all, divisions in families, this passage we are told has nothing to do with war. So we are asked to believe that Jesus was not realistic enough to foresee that renouncing Judaism or any other ancestral faith to accept Christianity might result in such serious divisions in households as to bring on fratricidal conflict big enough and bad enough to be called war. Anyhow, why should one in the name of intellectual clarity contend that in the case of a variance, Matthew rather than Luke must have been wrong? Both, says Professor E. F. Scott, were written at about the same time and Luke was unacquainted with Matthew's work. May it not be that the variance has little or no great significance in this particular instance?

The handling of the second passage, the one about the cleansing of the temple, is still more surprising. We are informed that Jesus used no whip of small cords to threaten the money changers. Only John's Gospel, the latest of them all (about 100 A.D.) mentions a whip. So, having disparaged the latest Gospel, but unabashed by uncertainty in the narrative itself as to whether the whip was used on both the animals and the men, Dr. Fosdick jumps to this conclusion: "The cords are evidently used not on the money changers but on the sheep and the oxen." Apparently Dr. Fosdick has not taken into account the view of Dr. Marcus Dods that since the masculine form for *pantas* ("all") refers in the Synoptical Gospels to the men and as the masculine is retained in John's account, it is difficult to refer it to the animals. Says Dr. Dods: "We cannot evacuate of forcible meaning these plain terms. It was a scene of violence." In this connection, it is illuminating to observe that both Moffatt and Goodspeed, putting the accounts in the first three Gospels into everyday English, make the Synoptists to say that Jesus *drove out* those that bought and sold.

Once more Dr. Fosdick, having about concluded his discussion of the whip, proceeds to involve himself in another bit of linguistic trouble. The Greek word, *ekballo,* translated "cast out," might possibly signify something milder than its obvious primary meaning which admittedly is, "drive out or expel with more or less violence." Hence several instances of the use of the word in the weakened sense are cited. Which of course proves nothing; for when a Greek word has several meanings it is the context which shows whether the primary meaning is the exact sense in which the writer has employed the term. Greek lexicons indicate that in the Gospel records of the cleansing of the temple, it is the primary meaning of *ekballo* which fits the context exactly. Cf. Thayer, *Greek-English Lexicon of the New Testament* and Abbott-Smith, *A Manual Greek Lexicon of the New Testament.* So it would seem that if Dr. Fosdick were really wanting to find out what the Synoptical Gospels were trying to say, he would get along just as well by omitting excursions into the field of New Testament Greek. I suggest that he dust off his copy of Moffatt or Goodspeed. All of which reminds me of what was said to an advanced class in New Testament Greek by my Harvard professor, Dr. J. H. Thayer. Indignant because Harvard's President Eliot had presumed to speak with authority on a theological issue and with face flushed, he emphatically expressed this sentiment: "Let the shoemaker stick to his last."

It may be that, after overturning the tables of the money changers, Jesus did not actually use physical force to eject the offending men. Since discretion is the better part of valor, they may have hurried out rather than take their chances on what Jesus or the people about him might do. But certainly it was force or the threat of force which was the determining factor. Surely there is no justification here for picturing Jesus as that pale, anemic, affectionately indulgent, pretty much spineless sort of personality which some have believed him to have been. And, just now, in view of how desperately the Finns have had to struggle to defend themselves, their homes and their sacred places of worship, and considering how generally world conscience and sympathy favor their cause, perhaps it is well that we cannot easily emasculate the Gospel accounts of our Lord's flaming zeal in defense of that ancient central sanctuary.

First Methodist Church, Kent, Ohio. FOSTER C. ANDERSON.

Missions Not Committed

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue for November 15 just received, your Japan correspondent quotes from my notes in the September bulletin of the National Christian Council. Waiving the legitimacy of his reporting the request from the National Spiritual Mobilization Committee as government "orders," it is only fair to call attention to the fact that it is inaccurate to say that all the affiliated bodies, thus including the foreign missions, are committed by the statements which he quotes. Naturally and by mutual agreement, foreign members of the council abstain from voting in cases where the relation of Japanese Christians to the nation is involved.

National Christian Council, Tokyo, Japan. DARLEY DOWNS, Acting Honorary Secretary.

No Lack of Great Literature

EDITOR THE CHRISTIAN CENTURY:

SIR: What Clarence Seidenspinner says in "Missing: A Literature of Power" in the December 20 issue of The Christian Century may be true as far as it goes, but it does not go far enough. Like the Australian who toured this country several years ago, and then wrote in the paper he edits that most American churches have paid secretaries and paid choirs, he is seeing only a very narrow stratum of American life.

The real truth is that not one person in a hundred in this country can read and see any beauty in the kind of poetry Mr. Seidenspinner is considering. I am reminded of a Christmas some years back when I was a student in the University of Texas, studying an advanced course in American literature (my major subject). One of the students in this class gave the teacher a gift set of the works of Edgar A. Guest. At the first class session after the holidays the teacher ridiculed the gift, holding up as a model of poetry, instead, a long narrative poem by an immoral widow.

The *literary art* of this "model" may have been superior, yet the fact remains that the homespun verse of Guest, the well loved poetry of Grace Noll Crowell, and the faith-filled works of Edwin Markham, and others like them are the verse which can be understood by the masses, speaks to the heart of the most people, and has the strongest influence in the most lives.

The error of Mr. Seidenspinner's article is a common one. It seems to be difficult for people to see beyond their own environment and realize that that is only a very small segment of contemporary life. City people do not know how rural people live, and think only in terms of the urban. Many in the north think in terms of theology (which they imagine universal) which has not penetrated in the south (speaking only of the area of my own experience) to one in a thousand people. Or, consider the books reviewed in The Christian Century: they are for the intelligentsia, not the common run. Not too many ministers could either appreciate or afford to buy the average book reviewed in your columns. I am constantly amazed as I read in the books of men who should know better, and in such enlightened periodicals as The Christian Century, to find how often the writers fall into this error.

"Missing: A Literature of Power"? For the average person, we have it.

Halls, Tenn. EDWARD D. HAMNER.

Cheer from the Antipodes

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sorry that all your readers are not unanimous in their praise of you, but that is to be expected, I suppose, in a world so largely ruled by custom, habit and prejudice. I have been particularly sorry to read the criticisms that have come to you across the Canadian border from some of my fellow citizens of the British empire in our sister dominion. On the other hand, I am glad that their strictures have stirred others up to write and assure you, and me, that Christian pacifism is not dead in Canada.

You have probably not heard, for the ordinary channels of your news services would not bring it to you, that here in Australia there is also a strong and growing Christian pacifist movement with a membership of about 500, including about 60 clergymen of several denominations. And this does not include the Australian branch of the War Resisters International, the Peace Pledge Union, and other more or less similar organizations.

I appreciate your paper particularly at this time for the very necessary corrective it gives me from the American point of view, helping me to see my own country and empire as you see it. You may not have all the truth; but neither have we.

Camberwell, Victoria, Australia. F. E. BROWN.

Righteousness and National Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: Reinhold Niebuhr, in The Christian Century of December 27, puts us all in a tight place. He emphasizes the self-righteousness which, among other energies, enters into England's war effort, and claims that similar motives tinge America's planning to stay out. In a word, one might ask, if self-righteousness simultaneously ceased operating on both sides of the Atlantic, could Britain wage war effectively, and could the United States remain out of the war?

In such a dilemma, it seems only common sense to ask whether we would be reducing our own acreage of self-righteousness by making common cause with overrighteous proposals from abroad. I refer, of course, to the assumptions of British spokesmen and publicists that Britain's war crusade against Hitlerism is necessarily ours. For example, Alfred Duff Cooper, in answering a question from his audience in Cleveland a few weeks ago, said that most Englishmen were well satisfied so far with the help given by America in revising the neutrality law, and went on to remark (as reported in the *Cleveland News* of December 6), "We don't want men—now." Incidentally, if the men, "not now" wanted, are finally sent from these shores, it is by no means impossible that in the fortunes of war some of them might turn up eventually as maintainers of "law and order" in India. Is any repugnance on our part to such a possibility a sign of "self-righteousness"? And would willingness on our part be a token of the true righteousness?

As to India, Dr. Niebuhr seems to consider that her "divisiveness" and "parochialism" reflect seriously on her capacity for democratic self-rule. Though conceding that such divisions are a blessing to imperial masters, Dr. Niebuhr does not develop the specific point as to whether British rule has had on the whole an appeasing or an aggravating effect on Indian divisions. Data are at hand which indicate that the worst of the Hindu-Moslem riotings have occurred for the most part, not in the native states, but in those parts of India more directly under British administration. There is on record too the frank remark made to Mr. Gandhi by A. O. Hume, an English official of many years in India, and always a true friend of the Indian people, that the British government of that country is "sustained by the policy of divide and rule."

Further, no one could guess, from Dr. Niebuhr's sketchy comments, how great has been the progress in unity through the Indian National Congress, nor what impressive solidarity was manifest in the civil disobedience campaign of 1930. One startling development of that campaign was the merging of the people of the Frontier province (entirely warlike in their traditions) with the movement as carried on through the Gandhi technique.

I cannot but note how the emphasis changes as Dr. Niebuhr's discussion shifts from India's internal differences to England's ideological differences in the present war. First, the Indian disagreements apparently are held to justify a large question mark as to capacity for self-government. Yet the following paragraph concedes the fact, as recorded from conversations abroad, that some Englishmen are now fighting from the democratic motivation, and other Englishmen are fighting because England is not a democracy, "and they hope to preserve what they can of a system of imperial and aristocratic privileges." But let no one have the temerity to claim that these contradictions cancel one another! They are simply "ambiguities of human history," presumably not reflecting, from the viewpoint of the "notebook" discussion, on the essential worthiness of Britain's war effort.

In fairness, I would suggest that the differences among India's 300,000,000 might also be regarded at their worst as "ambiguities of human history" which do not necessarily reflect on the constructiveness of India's drive for liberty. India is not yet free (nor is England's war yet won). But who could have predicted twenty years ago that such amazing concessions could be wrung from the British *raj* through "war without violence," India's chosen technique of liberation? That too is an "ambiguity of history," that is, of the sort of history that so many of us are content to know!

Cleveland, Ohio. EARL C. HAMILTON.

Magnanimous Moslems

EDITOR THE CHRISTIAN CENTURY:

SIR: You seem to be the butt of considerable vituperation on the part of some of my fellow countrymen and because of that I want to add my commendation of the splendid work you have been doing in your editorial columns as well as throughout your paper recently. Your stand on the present war and your summing up of the issues involved evoke a deep feeling of gratitude on the part of more Canadians than you may know. Generally our jingoists are quick to criticize; I often wonder if they have an uncomfortable feeling that they *must* justify something they are not quite sure of. . . .

Those who agree with you are slower to respond, but we do appreciate your splendid leadership and we wish you well. Keep up the good work!

I am just wondering how today's news of the Indian Moslem troops taking their places in France jibes with the "war to defend Christianity" propaganda. Perhaps these are especially magnanimous Moslems, unselfishly fighting that a neighbor faith may prevail! I wonder too what will be the plight of our "Christianity versus Paganism" friends if the present plans of certain powerful European leaders materialize and the Allies unite with "paganism" and Italian dictatorship to push a crusade against the bolshevist? Will "pagan" Germany become "Christian" overnight, and Mussolini suddenly a good democrat?

Tryon, P. E. I. FRED M. YOUNG.

NEWS *of the* CHRISTIAN WORLD

Drys Continue to Win Texas Gains

Most of East Texas Now Bans Liquor —Houston Churches Report Record-Breaking Congregations

(Correspondence from the Southwest)

WACO, Jan. 1.—Liquor in Texas has been dealt something of a blow recently by the governor's appointment of Dr. W. D. Bradfield, minister, teacher and noted prohibitionist, as chairman of the state liquor control board as well as by preponderant dry victories. Dr. Bradfield tried to abolish roadside sales, but found that impossible under the law. He has, however, stiffened the enforcement of all laws. During 1939 drys won 32 victories in local option elections to the wets' 16. Drys gained six whole counties and ten precincts, losing only one dry county. Most important gain was Smith county, with the large city of Tyler, leaving only Gregg county wet in a dry territory in east Texas as large as most states.

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Methodist Editor, Presbyterian Pastor, Die

The sudden death of Dr. A. J. Weeks, editor of the *Southwestern Methodist Advocate*, occasioned widespread sorrow. He is succeeded by Bishop John M. Moore as editor. Another bereavement lamented widely was that of Dr. S. M. Tenney, at Montreat, N. C., who was for 50 years pastor of the First Presbyterian Church, Crockett, Texas, and distinguished as a church historian.

* * *

State University President Stresses Religious Note

The inauguration of former head of the National Youth Administration, Dr. Homer Price Rainey, as president of the University of Texas was an academic event of much impressiveness. The university now has 11,000 students, and because of its oil lands is regarded as one of the richest universities in the world. Dr. Rainey, in his inaugural address, promised a university of the first class and sounded a strong moral and religious note, insisting that while a state university cannot teach sectarian religion, it cannot teach at all wholesomely or significantly without religion.

* * *

University Church for Dallas Baptists

Dallas has a large newly organized Baptist church which begins most auspiciously. It is the University Baptist Church, in Highland Park, near Southern Methodist University. It has just called to its pastorate Rev. Alton Reed, who will leave the strong Laurel Avenue Church, Wichita Falls, to accept.

* * *

Church Membership in Houston Sets Records

A visit to Houston to address the Baptist pastors' conference, 51 churches reporting within the city proper, convinces this correspondent that the Bayou City Baptists now lead the Atlanta, Ga., Baptists numerically, thus becoming the largest single city group of Baptists in the whole nation. The same statement may possibly hold true of the Methodists, who have one church—the First—with more than 7,000 members.

* * *

Church Colleges Outstripped For Football Laurels

The southwest runs to football games more, perhaps, than other sections of the country. What with the Cotton Bowl at Dallas and the Sun Bowl at El Paso, and with Texas A. & M., rated as the number one team of the nation, playing in the Sugar Bowl at New Orleans, Texas made an extraordinary showing. For the first time in years the church school teams were passed by the representatives of Texas A. & M., a state institution, in winning the conference championship, though Baylor and Southern Methodist tied for second place. The Clemson team, arriving for the Cotton Bowl game against Boston College in Dallas, attended church in a body at the Gaston Avenue Baptist as a tribute to Dr. Marshall Craig, pastor, a former South Carolinian.

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And So Forth

During the holidays the Southwestern Biblical Research Society, of which Dr. Colby Hall of Texas Christian University is the sponsor, met in a highly successful session at Baylor University. The next session will be held with the Southwestern Seminary, Fort Worth, in January 1941.

Again I. Rude, an Austrian Jewish merchant of Dallas, gave away the year's profits of his store on Christmas, supplying over 6,000 people with clothing, thereby sustaining his accustomed generosity to the poor on a sensational scale.

The acquittal of Mayor Maury Maverick, who had been charged with the purchase of poll taxes, is highly comforting to San Antonio churchmen, because the police department during his regime has effected such valued reforms as to call forth public approval from the General Pastors' Association.

Baylor University opens its fine new Pat Neff Hall, which is crowned with a tower and chimes, the gift of the late Cullen F. Thomas of Dallas.

JOSEPH MARTIN DAWSON.

Gandhi Refuses to Sign Moral Rearmament Document

Mahatma Gandhi, approached to sign a response to President Roosevelt's message on moral rearmament by representatives of the Oxford Groups, not only refused to do so, but intimated that others who signed had not carefully considered what they were doing. Gandhi's position was that members of an exploited nation, such as India, could not honestly mean the same thing when speaking of moral rearmament as members of an exploiting nation, such as the Britain empire. Before British citizens invite Orientals to share in a moral rearmament program, he insisted, "let them shed their exploitation policy and their immoral gains first."

Baptists Query President's Act

Appointment of Myron Taylor as Vatican Envoy Brings Questions from Many Protestant Bodies

(Correspondence from Washington)

WASHINGTON, D. C., Dec. 29.—If the President thought that by inviting Dr. Buttrick and Dr. Adler to the White House he would allay criticism over the appointment of Myron C. Taylor as special envoy to the Vatican, he was much mistaken. Not in a long time has such a furor been created, for many fear it is the entering wedge to a full-time reciprocal ambassadorial relationship with the Vatican. There is no doubt that it was cleverly timed. The President is a master of political technique. Announcing the appointment just at Christmas time and with its special objective the promotion of peace, it looked on the surface to be a move to which no one could object. But the fact that Mr. Taylor is to have ambassadorial rank, with the salary of an ambassador, made the appointment look anything but temporary, and therein is the disturbing feature.

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Toward Permanent Diplomatic Relations with Vatican?

Out on Massachusetts Avenue, opposite the British embassy, the new official home of the apostolic delegate is nearing completion, and this palatial residence and chancery appears to the average passerby as though definite plans for the future were in the back of somebody's mind. Added to this is the pope's acknowledgment of the President's appointment in which he thanked Mr. Roosevelt for sending so able a man to be the "ambassador of the provisional embassy to the Vatican."

* * *

Baptists Ask Questions Of President

Everything considered it is not surprising that the appointment created a commotion. Baptists have a public relations committee on which are representatives of the Northern, Southern and National (Negro) Conventions. This committee was hastily called together with the result that a message to the President, not of protest, but of anxious inquiry, was dispatched. The contents of this letter naturally have not been made public, until the President has an opportunity to reply. The daily press calls Protestant agitation quibbling, but there is not the slightest doubt that considerable concern is felt. No one questions the integrity or ability of Mr. Taylor, but the feeling is widespread that an Ethiopian is lurking somewhere in the fuel pile. To add further to the President's worries, the Lutherans are now saying: "We are not part of the Federal Council and we are 4,000,000 strong. Why were we not recognized?" Baptists and Presbyterians of the south, who likewise are not in the Federal

Council, may possibly speak out. All in all, the fat is in the fire and a good deal of sputtering is being heard.

* * *

No Religious Queries In 1940 Census

The census bureau refuses to include among the questions to be asked of citizens in the forthcoming enumeration anything relating to religious beliefs or connections. Considerable pressure had been brought to bear to include a query as to belief or disbelief in God, also one as to denominational connection or preference. The bureau decides, and probably rightly, that it is no concern of the government whether its citizens embrace this or that form of religious faith.

* * *

Capital Proves Thirstiest City

Decidedly embarrassing though it is for a resident of this capital city to make the admission, nevertheless facts are facts. Washington seems to be the wettest city in the land and here are a few figures to prove the assertion. In 1938 there was consumed more than 2,301,000 gallons of hard liquor, which when reduced to per capita figures indicates a thirst six times as great as that of the country at large. The whole state of Pennsylvania, with a population 18 times as great as that of the District of Columbia, has 580 retail hard liquor establishments while the district has 400. And here again is something to disturb complacency. In 1938, $31,000,000 was the drink bill here, or approximately $50 per capita. During the same period, $18,000,000 was spent for health and welfare work, or $31 per capita. Alarming would be all too mild a term for such a situation.

* * *

And So Forth

A feature of the local church federation year is the holding of a service on Christmas at one of the churches. This year Covenant-First Presbyterian Church was host and Dr. Oscar F. Blackwelder the preacher. The President and his family, together with some 2,000 others, attended the service.

Death came recently to two of Washington's pastors, Rev. H. M. B. Jones of the Second Baptist Church, and Rev. James D. Buhrer of the First Reformed Church. These men had served long and well.

Washington will soon become headquarters for the Greek Orthodox Church in the United States. A cathedral is to be erected and here Archbishop Athenagoras will have his seat.

Only 94 per cent of the city's $2,000,000 community chest goal was raised in the recent campaign. Each of the more than threescore member agencies will have to take less than it asked.

W. S. Abernethy.

Bishop McConnell to Prepare Methodist Pronouncement

Bishops of the Methodist Church at their recent meeting chose Bishop F. J. McConnell to prepare the episcopal address to be presented to the first General Conference of the united church. The episcopal address is delivered at the opening of the conference and contains the bishops' recommendations for church legislation. The Methodist General Conference will open in Atlantic City on April 24.

Chicago Greets Year With Roar

Watch Night Services Multiply as City Returns to Extravagant Celebration —Lay Church Council Planned

(Correspondence from Chicago)

Chicago, Jan. 1.—The radio report of the Loop celebration as 1940 made its entrance to Chicago announced the noisiest and most lavish demonstration in a decade. All the night clubs and hotels did capacity business, with spending reminiscent of the roaring twenties. Business recovery and moral progress do not seem necessarily to go together. However, there probably were more "watch night" services in the churches than has been the case in many years. This, in part, because of the fact that New Year's eve fell on Sunday, but also probably because of the sobering effect of present world conditions. Practically all of the Methodist churches held such services, as requested by the council of bishops at its recent meeting in Chicago, as the first step in a program of spiritual advance to be conducted during the next three months. Many Congregational, Baptist and Presbyterian churches also conducted services. Peoples Church of Chicago, a popular north side liberal congregation, held the first watch night service in its history, Dr. Preston Bradley preaching on "The Land of Beginning Again." Catholic and Episcopal churches are commemorating New Year's, which is also the feast of the circumcision, as a day of special obligation.

* * *

Church Federation Plans Lay Council

The undiscouragable quality of Christian faith is evidenced by plans which the Chicago church federation is working out for the coming year. Dr. Ralph Wakefield, the energetic president of the federation, expresses the hope that this year may see the organization of a laymen's council within the federation which will enable the laymen of the churches "to outline projects of special interest in which laymen can engage and yield an influence for social and civic betterment, bringing the united voice of the Christian conscience to bear on local matters of moral concern." As a first step in this direction an interdenominational laymen's luncheon is planned for Feb. 9 at the Morrison hotel with Alfred M. Landon as speaker. Plans are also being pushed for the 1940-41 National Preaching Mission, and a Committee of 100 is being organized to conduct the enterprise. The church federation's annual meeting will be held Jan. 29, with Dr. Daniel A. Poling, of Philadelphia, as speaker.

* * *

Church Workers in Universities In Conference

The triennial Conference of Church Workers in Universities of the United States was held during the holidays, Dec. 28-30, at Chicago Theological Seminary, and brought together about 150 university pastors and other directors of campus religious work from all parts of the country. The theme was timely, "Spiritual Resources and Procedures for University Workers in a time of World Conflict." The program began with a panel discussion on "The Campus in 1939 and the Job of the University Pastor," participated in by Dr. Maxwell Adams, general director of the department of university work of the Board of Christian Education of the Presbyterian Church, U.S.A.; Dr. Edward Blakemen, counselor in religious education, University of Michigan; Dr. Gould Wickey, general secretary of the Council of Church Boards of Education, and Rev. Alden D. Kelley, secretary for college work of the national council of the Protestant Episcopal Church. The list of speakers is too long to print here, but they were well chosen and opened up discussion of vital issues. Dr. Gregory Vlastos, professor of philosophy in Queen's University, Kingston, Ont., perhaps did more than any other speaker to give centrality to those "spiritual resources" indicated in the conference theme, and the eagerness of the discussion following his addresses indicated that these workers were interested in much more than mere "techniques." Rev. George L. Collins, pastor of Baptist students at the University of Wisconsin, made an excellent presiding officer. The newly elected officers are Rev. Eugene Conover, Westminster foundation, Miami University, president; Miss Helen Plank, Wesley foundation, University of Wisconsin, vice-president; Rev. William McFadden, Wesley foundation, Purdue University, secretary-treasurer; Rev. M. T. Kennedy, Congregational-Christian student pastor, University of Illinois, chairman of the program committee.

* * *

Chicago Scheduled For Clean-up?

Kansas City and New Orleans have been much in the news in recent months because of the public scrubbing-up which they have received at the hands of the federal department of justice. Certainly those two cities look much more respectable now that the dirt is removed. Now we in Chicago are told that, since we won't wash behind our ears or scrub our dirty hands, Attorney General Murphy is going to move in and do it for us. Most of us are glad, for apparently Chicago can't or won't do it for itself.

The attack will be on four fronts. First, an investigation of municipal vote frauds. The investigations already conducted by Cook county prosecutor Thomas Courtney and county Judge Jarecki suggest that findings here may send some political higher-ups to federal prisons. Second, an investigation of anti-trust law violations, with indictments expected to be returned soon against many building trade material supply dealers, contractors and leaders of organized labor. Third, an investigation of the alleged activities of criminal foreign agents who are said to have been violating federal laws and flouting American institutions in the matter of industrial sabotage, income tax evasion, passport frauds, with espionage as a minor item. And fourth, an investigation of anti-trust law violations by big national distributors of such products as milk and ice cream, with producers and labor agents again involved. It seems almost too much to hope that the tie-up between corrupt politicians and all kinds of racketeers shall be fully exposed and corrected, but it will be a great day for Chicago if it can be accomplished.

Charles T. Holman.

Churches Praise President's Move

Peace Cooperation with Three Faiths Hailed as Sign of Promise—Relief Costs Cut During Last Year

(Correspondence from New York)

NEW YORK, Jan. 1.—Clergy and laity of all faiths and political affiliations discussed freely and highly commended the President's peace move this last week. Although the decision was undoubtedly made days or even weeks ago, it was significant that on Dec. 22 ten pacifist organizations of all faiths in the metropolitan area sent a message to the President urging him to "take the initiative during the Christmas season in rallying the neutral nations to make an offer of mediation in the conflicts now raging in Europe and the Orient." The appeal to the pope and the request for cooperation to the Federal Council of Churches and the Jewish Rabbinical Association, coming as it did on Christmas Day was not only timely but seemed to catch that deep, underlying faith which is bringing more and more men to believe that only on the basis of ethical and religious principles can lasting peace be gained. The President was characterized by Rabbi Louis I. Newman "as a new Moses speaking before the Pharaohs of today" and Rabbi Sidney S. Goldstein said his proposal was "statesmanship of the highest order." Dr. George A. Buttrick, in his reply to the President, said, "We join you in the prayer that a lasting peace of justice and good will may soon bless mankind."

* * *

Result of Conference with President Not Disclosed

The result of the meeting of Dr. Buttrick, representing the Federal Council, and Dr. Cyrus Adler, representing the Jewish associations, with the President was not disclosed by those taking part in the conference. There was no indication of any difficulty, however. The hope is widely expressed here that in some way the combined influence of the three great religious faiths, Catholic, Jewish and Protestant, may be focused upon the peace problem through the President. What the future stand of some of the Protestant constituencies will be to such an interfaith approach and the question of the special envoy to the pope has not yet been disclosed. But there are rumblings, especially from Baptist quarters.

* * *

Religious Training on School Time

The first section of metropolitan New York to take advantage of the new provision of the New York state department of education to release pupils for one hour for religious instruction is Bellmore, Long Island. All faiths are combining in the effort; even the Protestants of the Nazarene and Gospel churches are included with the other major denominations. Instruction for one hour for high school credit will be given in the respective churches. Attendance at the religious classes is, of course, voluntary. However, questionnaires have been sent to the parents of every student in the high school since, once accepted, the course is compulsory and attendance will count the same as in other school work.

* * *

Presbyterians Urge Larger Giving

A meeting called by the general council of the Presbyterian Church in the U. S. A. was held at Chelsea Church, Manhattan, last Thursday. More than 100 ministers from seven presbyteries attended and listened to urgent appeals from national and local leaders to promote more vigorously the fund-raising campaigns. Dr. Arthur H. Limouze, secretary of the general council, emphasized the need of imparting to congregations a "sense of responsibility for maintaining church work." He said contributions nationally of the denomination for benevolence had dropped from about $10,420,000 in 1924 and $10,300,000 in 1929 to $6,641,000 last year.

* * *

Relief Costs Cut In 1939

The cost of government aid to unemployed and needy persons in New York city declined by $43,674,434 during 1939, a survey among federal, state and municipal agencies disclosed at the end of the year. The total relief and unemployment insurance payments in 1939 was estimated at $339,320,009. For 1938 the same agencies distributed $382,994,443, an all-time record. The major saving was made by the national government with a decrease of $32,504,765, while the state saved $6,433,797 and the City of New York $4,739,872. Four items increased during the year—aid to the blind, relief for needy beyond 65 years of age, help for dependent children and National Youth Administration expenditures. The major saving was in direct relief costs and the department of welfare.

* * *

And So Forth

Magistrate Myles A. Paige, a Negro, was elevated to the court of special sessions by Mayor La Guardia today. Judge Paige is the first member of his race to sit on this higher court in the city. The appointment is for ten years and the salary ten to twelve thousand dollars annually.

The Church Pension Fund is now paying pensions to approximately 2,500 retired clergymen and widows and orphans of clergymen of the Protestant Episcopal Church at the rate of $1,347,000 a year, William Fellowes Morgan, Sr., president of the fund, announced in a statement last week. The total assets of the fund are over $400,000,000 and its affairs are progressing in a "highly satisfactory manner."

Miss Edith Balmford of Weston, Conn., who has been a worker in the Juvenile Aid Bureau for the past seven years, has been made the executive secretary of the Church Mission of Help, the social service agency of the Protestant Episcopal Church.

Mrs. Verinda Brown became one of Father Divine's angels, she testified last week in court, after trying Baptist, Episcopal and Catholic churches in her lifelong search for "something spiritually uplifting." The "spiritual uplift" seems to have vanished, however, even from "God himself" after all her life savings were given over to the "Heavenly Kingdom." She is now suing the "Father" to recover several thousand dollars advanced to the "Kingdom."

J. HENRY CARPENTER.

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Denver Sees New Rabbi Inducted

New York Leader Succeeds Friedman After Fifty Year Pastorate—Many Pastoral Changes Announced

(Correspondence from Colorado)

DENVER, Dec. 30.—Temple Emanuel is one of the outstanding religious institutions in this area, indeed in the whole country. For 50 years Dr. William S. Friedman has ministered here as rabbi. Naturally such a ministry to such a strong and vigorous congregation must come to an end, and it did so only when Dr. Friedman broke down and now becomes rabbi-emeritus. To this post comes Rabbi Abraham L. Feinberg of New York city who was inducted on Dec. 6. Present for this was a magnificent attendance, taxing the large auditorium to capacity. Rabbi Jonah B. Wise of New York preached the induction sermon. Locally, Msgr. William O'Ryan, Rabbi C. H. Kavaur, Bishop Fred Ingley of the Episcopal diocese of Colorado, Rabbi Manuel Laderman, Mr. Samuel E. Kohn, A. B. Cowen and your correspondent, as president of the Denver Ministerial Alliance, participated.

* * *

New Pastor at First Plymouth Church

Rev. Raymond A. Wasser began his ministry with First Plymouth Congregational Church Dec. 10. He comes from the First Congregational Church, Amherst, Mass., and is receiving a warm welcome and making an auspicious beginning as successor to Dr. Vere V. Loper who went to First Congregational Church, Berkeley, California. Congregationalism enjoys vigorous leadership in Colorado under the Rev. Nelson C. Dreier who is at this time serving as chairman of the program committee for the annual convocation of the Colorado council of churches, meeting in Denver, Feb. 14-16.

* * *

Church Committee for China Relief

In line with the programs of the various denominations and prompted by a recent visit of Paul B. Rains of Minneapolis, area representative, this committee has been reorganized to stress these urgent claims. As last year, initiative was taken by the Colorado council of churches under the leadership of the acting president, Justice John C. Young. One is reminded of the Oriental element of our life here by a Japanese young people's Christian conference recently held in Trinity Methodist Church, Denver, which was attended by no less than 300 young people.

* * *

In a Cabin Atop the Mountains

At last snow has come, giving joy to winter sportsmen in the whole Rocky Mountain region, and far more important, assurance of storage water for this great semi-arid region. Now passes must be kept open by great ploughs in order that travel may move. But a few days ago we drove to the top of Mount Evans, an elevation 14,250 feet above sea level. This is said to be the highest modern road in the world. There we found motor cars representing Harvard University, the University of Chicago and University of Denver. But why were they there? At the top of the highest heap of stones there is a little cabin in which scientists seek the habits of the cosmic ray. If you wish to know what they find, you will have to ask them.

* * *

Indian Office To Open

The education division of the U. S. Indian service announces the opening of a regional office in Denver serving 14 western states. In this connection I am reminded that Baptists are establishing a Bruce Kinney memorial scholarship for Bacone College, Bacone, Okla., where Dr. D. B. Weeks as president has done a magnificent work for Indian young people for over two decades. This honors the memory of the late Dr. Bruce Kinney, a lifetime leader of the Baptist denomination in Christian work among the Indians.

* * *

Pastoral Changes

Rev. George T. Green concludes his ministry with Washington Park Community Methodist Church, going to Grace Methodist Church, Oil City, Penn., while the Rev. Samuel Maxwell, who has had a long and successful pastorate at the latter place, succeeds Mr. Green here.

Rev. Paul Jackson becomes minister of the Boulevard Congregational Church.

* * *

And So Forth

Dr. Jesse Bader of the Federal Council is to visit Denver Jan. 11 for a series of conferences relative to the Christian Mission to be held in Denver early in the autumn of 1940.

Dr. Sam Marble of Trinity Methodist Church and his people have recently embarked upon a popular and diversified Sunday evening program, moving in the direction of many of our downtown Denver churches in the Sunday evening type of ministry and service.

Your correspondent and the First Baptist Church have just concluded the first year in the new edifice of this church and remarkable results have followed. Within a five year period this church has moved from the most antiquated and outmoded of major downtown church equipment to the most modern and efficient, and fortunately it carries but a modest indebtedness.

The *Rocky Mountain Churchman* under the editorial leadership of Dr. Robert Allingham continues to provide for the Protestant churches of the Rocky Mountain area a very creditable paper. Mr. Allingham has gathered around him editorial leadership and contributors from practically all Protestant bodies, as well as leaders in education.

CLARENCE W. KEMPER.

Episcopal Church Reports Growth in 1939

Statistics in the 1940 *Living Church Annual* show that while the Protestant Episcopal Church experienced a slight decrease in the number of its clergy, ordinations and parishes during 1939, the number of communicants increased by 26,630 and of confirmations by 6,443. Contributions also increased by $513,539.

S.V.M. Meets In Consultation

Toronto Convention Breaks with Tradition of Missionary Recruiting Sessions of the Past

(Special Correspondence)

TORONTO, Dec. 31.—Dr. T. Z. Koo celebrated Christmas eve in Manila, arrived in Toronto this forenoon and tonight addressed the 450 delegates in the conference of the Student Volunteer Movement now in session here. He began his address by praising the modern means of transportation which make it possible for a man to travel in one week from the tropics of the Philippines to the snows of Canada and drew a contrast between this use of the airplane and another he had recently experienced in China. An air raid warning sent the people in a city of a half million scurrying through all the gates to get into the open country where they might spread out and limit the danger of being killed en masse. Dr. Koo found refuge in a cemetery which, due to the superstition of the rest of the people, he had to himself. He stretched out between the high mounds of two graves and had plenty of opportunity to think during the two hours before the bombers appeared. He said that his mind was not on the church or the particular Christian organization he serves, or on the great theological teachings of Christianity. He was comforted by the thought: "Though I walk through the valley of the shadow of death, I shall fear no evil." This dependence upon God rather than on might or science or human wisdom, he characterized as one of the elements of a faith adequate for our day.

* * *

Students Open to Christianity

Dr. Koo brought fresh evidence that the students of China are turning to God. Sun Yat-sen University illustrates the fact. Its staff and students have trekked 1,500 miles from Canton to a site in a village of 2,500 where the student body of 2,800 carries on its education in several of the 180 Buddhist temples of that small town. The equipment is meager; the accommodations, miserable; the hardships, abundant. But whereas the Student Christian Movement had never been able to get anything done in the university while it was housed in its beautiful buildings at Canton, a group of 30 came together at the beginning of the present school year for study and prayer. The number had increased to fifty by the time of Dr. Koo's visit a few weeks ago and a meeting held regularly on Sundays had an attendance of from 160 to 200.

* * *

Students Make Up Prisoners In European War

Robert Mackie, general secretary of the World Student Christian Movement, reported that a high percentage of European students are in the armies. University education has come to a complete standstill in Poland. Thus far the prisoners of this war have nearly all been students, largely young aviators 19 or 20 years of age. One of his Christian friends on the Maginot

line wrote, "I feel very far from everyone tonight, except the Chinese."

* * *

Student Volunteers Hold Consultative Meet

The students in this conference have shared in a far different type of program from that usually offered them at a Student Volunteer convention. This is in fact a consultative assembly. The delegates were selected for their ability to participate in such a gathering. They were given opportunity to prepare in advance. Their number was limited to less than 400. Their leaders, 50 in number, were chosen not to address them but to guide them in discussion in 22 seminars and a dozen special interest groups. The speakers' team did not come with set speeches but with the purpose of preparing their presentations to meet the needs developed in the groups. In general the platform addresses have contained facts for the seminars under the general title of "The World Mission of Christianity" and with such specific topics as focal points in the world's need today, Christian faith meeting those needs and looking toward a Christian world community. An average of about four hours a day has been devoted to group discussions.

* * *

Educational Process For Attendants

Only a small percentage of these carefully selected delegates know about the modern trends and methods in missions or had any adequate conception when they came here of the Christian community throughout the world, but that can also be said of a majority of the men and women who minister to them on college and university campus and in the church. However, these young people have learned rapidly during the last five days and in a conference entirely free from the high pressure, emotional appeals of my own student days many have expressed interest in life service overseas and have sought interviews for detailed information and advice.

* * *

Student Emphasis on Search for God

The conference schedule has been sufficiently flexible to allow for the introduction of any important student concern and a two-hour session is to be given tomorrow morning to the consideration of five propositions brought forward by the delegates: (1) We must find and be found by God and beware lest we become so concerned about service that we forget whom we serve; (2) but we must also discover specific types of service to engage in so as to give expression to our faith; (3) the church is in danger of trying to hold together a society in which injustice reigns, an unchristian civilization; (4) we are concerned about presenting to the campus a picture of the world mission which will make clear its unity; (5) and we want our fellow students to know about the ecumenical movement and to realize that it and the world mission must move forward together.

* * *

Canadian Students Defend Pacifist Position

The European war might have become an issue and the dynamite in it might have blown the conference to bits had not opportunity been given for free discussion of war or any other topic related to the world mission of Christianity. The leaders realized this danger and avoided it by making provision for reference to the war in platform addresses, discussion of it in the seminars and, at the request of the students, for an animated consideration of it in a special interest group on the world mission and war. The pacifist position was defended more vigorously by Canadian students than by those from "below the line." And while this group was well attended, it is an indication of the temper of the conference that the one on opportunities for service abroad drew a larger attendance.

* * *

To Reorganize Program

This conference was convened by the Student Volunteer Movement in cooperation with the student divisions of the Y.M.C.A. and the Y.W.C.A., the Foreign Missions Conference of North America, Student Volunteer Unions in various parts of North America, the Student Christian Movement of Canada, the Interseminary Movement, the Committee on Friendly Relations among Foreign Students and the university commission of the Church Boards of Education. One good look at this list raises the question, Does the student have any energy left to give to the world mission of Christianity after he has finished with

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the commissions and committees, the conferences, unions and movements set up to do him good? One of the purposes of this meeting has been to get student opinion on what the place and function of the Student Volunteer Movement should be. A committee now has the task of reshaping the movement's organization in the light of that and other opinion.

E. K. HIGDON.

Presbyterians of Pittsburgh Preach on Same Themes

Presbyterian ministers in Pittsburgh, Pa., have been preaching a series of sermons on different phrases in the Apostles' creed. They have met on Monday mornings with Prof. W. F. Orr of Western Theological Seminary, who has presented a theological study of the phrase to be discussed the following Sunday, after which three preachers would present sample sermons.

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(Charles Clayton Morrison, *Editor*)

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440 S Dearborn St., Chicago

Jenkins' Church Will Rebuild

Campaign Launched for Famous Kansas City Structure, Gutted by Fire—Meetings Herald Mission

(Correspondence from Kansas City)

KANSAS CITY, Jan. 1.—The Community Church on Linwood Boulevard and Forest Avenue burned Nov. 1. Architects estimated that reconstructing the building will cost approximately $200,000. A campaign will start Jan. 4 to raise this amount. Preparation for the campaign began even before the ruins had cooled. A city-wide division of solicitors has been organized under the leadership of some of the most prominent men and women of Kansas City, while simultaneously an organization covering the entire membership of the church—one of the largest in Missouri—also is functioning.

As yet no decision has been reached as to whether the church is to be rebuilt on Linwood Boulevard, or a new structure erected nearer the center of population, perhaps in the Country Club area. Dr. Jenkins is insistent that wherever the new church rises, it must continue strictly as a metropolitan congregation, and in no sense as a neighborhood church.

* * *

Tributes Pour in on Burris Jenkins

The unique place of the Community Church was demonstrated spectacularly immediately after the fire by an outpouring of letters from religious and social leaders all over the United States: Ironically, Dr. Jenkins, only three weeks before the building burned, had celebrated his 70th birthday and the completion of 32 years' ministry with the Community Church. Among those expressing appreciation of his remarkable career, and of the Community Church's place in America, are Dr. Harry Emerson Fosdick, Riverside Church, New York; Dr. Norman V. Peale, Marble Collegiate Church, New York; Dr. F. A. Middlebush, president of the University of Missouri; Chancellor Deane W. Malott, University of Kansas; Dean Edward Scribner Ames, the Disciples Divinity House of the University of Chicago; William Allen White, editor of the *Emporia Gazette;* Joseph Myers, editor of the *Journal and Herald,* Dayton, Ohio; A. G. LaMar, editor, *Daily News-Index,* Evanston, Ill.; Dr. Finis S. Idleman, Central Church of Disciples of Christ, New York; Dr. William L. Stidger, Boston University School of Theology; Dr. Edgar DeWitt Jones, Central Woodward Christian Church, Detroit, and Dr. J. W. McDonald, general secretary of the Kansas City council of churches, as well as hundreds of Kansas citizens.

Mr. Flavel Robertson, prominent lawyer of Kansas City, is general chairman of the rebuilding campaign, while the committee of sponsors includes more than 100 of the most prominent leaders of all denominations in Kansas City and the middle west.

* * *

Plan Preliminary Services For Preaching Mission

The year of preparation for the Christian Mission in Kansas City and throughout its trade area is causing the Protestant churches of all denominations to cooperate as they have never done before. Five features of this cooperative program which has been projected by the Kansas City council of churches during the first three months of the year are:

1. The launching on Jan. 9 of a united movement for better use of the Bible in personal and social living. Dr. A. G. Wehrli of Eden Theological Seminary will be the principal speaker, addressing ministers and Bible teachers in the morning and a mass meeting in the evening.

2. On Jan. 25 Jean Beaven Abernethy will address the wives of ministers of all denominations in Greater Kansas City on "The place of the minister's wife in the church and the community."

3. On Feb. 2 Dr. H. Paul Douglass and Dr. William Adams Brown will conduct a regional conference on church cooperation and union, local, national and international.

4. On Feb. 8 the most significant of these meetings will be held in the Municipal auditorium. It is the purpose of the council to fill this large arena with representatives of all Protestant denominations at the beginning of Lent. Dr. Richard C. Raines of Minneapolis will be the principal speaker. This will be the second of the great gatherings held during the year of preparation for the Christian Mission. At the first, on Sept. 29, Dr. Ralph W. Sockman and Dr. Jesse M. Bader addressed 10,500 persons.

5. Dr. Herbert L. Willett of Chicago will be the guest speaker at the union services during Holy Week, March 18 to 22. In addition to addressing noon services downtown, he will on four evenings address a union service of all Protestant churches in each of four sections of the city. Bishop W. C. Martin of Omaha and Dr. Bradford S. Abernethy of Columbia, Mo., will each be guest speaker for one week during Lent.

JOSEPH C. CLEVELAND.

Massachusetts Episcopalians Form Investment Trust

Episcopalians of Massachusetts have formed a Diocesan Investment Trust to provide churches, missions and all organizations of the Episcopal Church in that state with an opportunity to place their funds where they will receive skilled management as well as diversified investment. Leading officers of Boston banks administer the trust, serving without pay.

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Cincinnati Has Relief Anxieties

Failure of State to Provide Funds Faces City with Additional Needs—Niebuhr Fills Exchange Professorship

(Correspondence from Cincinnati)

CINCINNATI, Dec. 23.—The national spotlight has turned on the pressing relief needs of Cleveland, but that does not mean the situation at this end of the state is satisfactory! Much of the trouble seems to have come from the fact that Ohio communities have been relying on a recent state law which provided that the state should meet 50 per cent of the relief load. In Cincinnati only 35 per cent of the load, instead of the 50 per cent agreed to by the legislature, has been carried by the state, which throws the city's relief budget out of balance and makes planning ahead very difficult. With 8,500 cases (representing over 25,000 people) to care for, and an annual relief bill of more than $3,000,000, it is important to the city to know exactly how much state aid it can count on. Standards here are low enough, with frequent evictions, an average monthly rental allowance of only $8, and with $12.50 per month the relief quota for a man and wife. Unless the state bears its full share we will be in bad shape next year, with the possibility of falling $900,000 short of 1940 needs. Cincinnati is well governed, to be sure, but the relief problem remains difficult nevertheless, and if it is to be dealt with adequately here and elsewhere in the state it will need a much closer investigation than Gov. Bricker and his aides have as yet given it.

* * *

Raise Funds for China Relief

The China relief luncheon under the chairmanship of Miss Mary Johnston and Mrs. Charles P. Taft was a great success, with some 900 persons there. With the drive only a month old, nearly $9,000 has already been raised. The Chinese ambassador, Dr. Hu Shih, spoke of Japan without a trace of bitterness, but only pity for a great country that is slowly committing national suicide. He stated that Japan is losing from 800 to 1,000 men a day in China. Japan's budget is seven times as large as it was in 1931 and the country is becoming steadily weaker and weaker, a condition which is undoing the advances of the past 60 years. Dr. Hu said that the cause of Japan's ruin is her failure to check her militarists, and seemed absolutely confident that China would win out in the end.

Bishop Hobson spoke out against our trade with Japan: "I feel that I must again and again raise my voice in protest against the way in which our country continues to share in that terrible thing that is happening in China. Write your congressmen, and the secretary of state. Urge laws against the exportation to Japan of arms and all products used in the manufacture of war materials. Stop buying Japanese goods because the money we supply by such purchases goes directly into the war supplies for Japan. It is frightful hypocrisy for this country to express sympathy for China and send funds for relief of the sufferers from the war, while at the same time we supply most of the war materials which cause the destruction."

* * *

Dr. W. J. Hutchins, Leaving Berea, Works in Persia

To have been an unusually successful college president himself and to be the father of two college presidents is perhaps a distinction enjoyed by no other man. At any rate, Dr. William J. Hutchins had a right to feel proud when he laid down the presidency of Berea College in Kentucky, for not only had his work there made that mountain institution serving 1,800 young people internationally famous, but also he had given the University of Chicago its president and Berea his own successor. Instead of retiring from active service, as well he might, Dr. Hutchins has left for a period of mission work in Persia. His son Dr. Francis S. Hutchins, recently returned from China to become president of Berea, said at his inaugural: "The best education in this country should be available to the young men and women of the mountains regardless of economic handicaps. A vital relationship with God as exemplified in the life of Jesus Christ is one of the foundation stones on which Berea College stands."

* * *

Kentucky Studies Negro Education

It is encouraging to note that the Kentucky governor's advisory committee on Negro education has reopened the whole question of the legal right of Negroes to take courses at the University of Kentucky not duplicated at the Kentucky State College for Negroes. At present Negroes are denied the privilege of studying at the state university. But it is discouraging to know that in Lexington Eugene Burnam, a 15-year-old Negro boy, was sentenced to death for a criminal attack on a white woman.

* * *

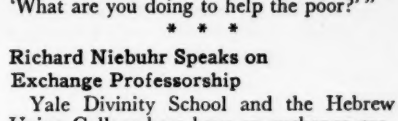
Higginbottom Calls for Help for Poor

The Presbyterian men of Greater Cincinnati held a dinner attended by nearly 1,000 guests for the moderator of the Presbyterian Church in the U. S. A., Dr. Sam Higginbottom of India. He presented a powerful plea for missions and said that in America we are apt to forget that we ourselves are the product of foreign missionary enterprise. "We Christians have forgotten," said Dr. Higginbottom, "that the very first part of our mission is to preach the gospel to the poor. I would like to ask every member of every church, 'What are you doing to help the poor?' "

* * *

Richard Niebuhr Speaks on Exchange Professorship

Yale Divinity School and the Hebrew Union College here have an exchange professorship arrangement. Dr. Julius Morgenstern is to go to Yale, and recently Dr.



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Richard Niebuhr came here, delivering four lectures on "The Context of Revelation." "The great need of today," said Dr. Niebuhr, "is that we live our democracy first and defend it afterward. The Christian church can't do much toward rebuilding the world until it goes through very much greater penitence than it has. Our sin has been the worship of the finite instead of the infinite."

* * *

Catholic Cleric Attacks Protestant Leaders

Speaking in Taft auditorium the Rev. Edward Lodge Curran, editor of *Light*, a Catholic publication, singled out three prominent Cincinnatians for castigation. These were Charles Easton, head of the University School, Jesse Halsey, dean of Cincinnati's Protestant clergymen, and Joseph Fletcher, head of the Graduate School of Applied Religion. He criticized them for participating in broadcasts sponsored by the local American League for Peace and Democracy. For Father Curran, a stranger, to come into this city and criticize three of its highly esteemed citizens seems poor taste.

* * *

And So Forth

The Methodist school of religion, which meets annually during January and February at the Walnut Hills Avondale Methodist Church, is one of our finest local efforts in religious education. John Versteeg, E. K. Stafford and Karl Scheufler are heading the school this year.

Judson McKim, head of the Cincinnati Y.M.C.A., has been elected to serve a third term as president of the laymen's association of the Ohio Methodist conference. At a recent board meeting of his organization, Mr. McKim reported that the "Y" is today in better financial condition than it has been for years.

G. W. Grauer, pastor of Philippus Evangelical Church, has recently been elected chairman of the church and social work division of the community chest, and has also been made a member of the chest's board of directors. The division held a tea recently for new ministers in the city, with John Versteeg in charge. Such a reception does much to promote good feeling between clergymen and social workers.

Just before the December meeting of the executive committee of the council of churches, George A. Lawson, pastor of the Westwood Baptist Church, was seized by a heart attack and passed away. It was a great shock to those present and a great loss to Cincinnati. Mr. Lawson had been here for 10 years and was widely beloved.

Frederick Olert, pastor of Knox Presbyterian, has accepted a call to the First Presbyterian Church of Detroit after a short pastorate here. Cincinnati will be sorry to lose Mr. Olert but, in succeeding Dr. Joseph Vance in Michigan's oldest Protestant pulpit, he is accepting a call to larger service which he could hardly refuse.

WILLIAM H. HUDNUT, JR.

Dr. Truett's Sermons Broadcast

Radio station XEAW, which broadcasts with 100,000 watts power at 960 kilocycles, is now rebroadcasting the sermons of Dr. George W. Truett of Dallas every Sunday night at 9:15 central standard time.

Winnipeg Raises Community Funds

Chest and Red Cross Appeals Bring Liberal Response—Ukrainian Girl Poet Wins Scholarship

(Correspondence from Manitoba)

WINNIPEG, Dec. 27.—The annual drive for the Winnipeg community chest was launched this year amid grave misapprehension concerning the effect of the war on the support of public charity. Even after several days' collecting, the campaign managers were publicly stating their fear that some reduction of public service might henceforth be necessary. The city was therefore unexpectedly heartened to find that the objective was over-subscribed, for the first time in nine years. This achievement was all the more remarkable as the public was aware that a special drive for the Canadian Red Cross was immediately in the offing. Indeed, the last collectors for the community chest were not off the streets before the first contingent from the Red Cross was beginning the new campaign. Heartening again was it for the city to learn that the Red Cross allocation was not only reached, but more than doubled; and also doubled not only in the city, but throughout the entire province. Farmers in outlying districts who were short of cash made up their gifts with bushels of wheat and cans of cream.

* * *

No Hatred in War Aims

Colonel George A. Drew, leader of the Ontario Conservative party, and one of the most notable political figures in the dominion, has been touring western Canada to deliver a series of addresses on Canada's war aims. Speaking to the Canadian Club in Winnipeg, Colonel Drew warned very strongly against hysterical hatred of the German people. The aim of the democratic peoples he declared to be, not the crushing of the German nation, but the defeat of Hitlerism, and the establishment of a peace which would be as beneficial to the German people themselves as to the victors. Colonel Drew presented an interesting historical picture of the relations at the end of Napoleonic wars between Wellington and General Marmont. By deliberately helping to rebuild France after defeating Napoleon, Wellington ended permanently an enmity between Britain and France which had existed for 750 years. It is as possible, Colonel Drew contended, to build a peace today which would as effectively end the enmity between Britons and Germans.

* * *

Principal Graham Introduces Academic Innovations

Dr. William C. Graham, who last year was called from the professorship of Old Testament in the University of Chicago to become principal of United College, Winnipeg, has been giving strong and creative leadership in his new position. Among the innovations of this year was a commencement service at the *commencement* of the college year. Held in Westminster Church, with the Hon. J. G. Gardiner, federal minister of agriculture and graduate of one of the uniting colleges, as chief speaker, this service made possible public presentation of the scholarships and bursaries offered to incoming students. Two thousand dollars of the money presented were given in new scholarships and bursaries, raised by the initiative and energy of Dr. Graham in his first year as principal. Some of these were foundation scholarships. Significant also were new scholarships given to students in theology (of whom the United Church has a shortage) and to graduates in arts, encouraging them to continue in specialized study.

* * *

Ukrainian Girl's Poem Wins Scholarship

The most interesting award made by the college was an entrance scholarship presented to a Ukrainian freshman, Mary Ewanchew. Miss Ewanchew, whose father is a railroad laborer, came to Canada from the Polish Ukraine ten years ago. At that time she knew no English. Last spring, at high school commencement, she read to her class her latest poem—a greeting on the occasion of the visit of the King and Queen. Principal Graham was present, and immediately invited Miss Ewanchew to continue her education at his college. On the presentation of the college scholarship, the donor read again the same poem. As an example of the literary facility of a teen-age "New Canadian," to whom ten years ago English was a foreign language, it is more interesting than anything else I could write:

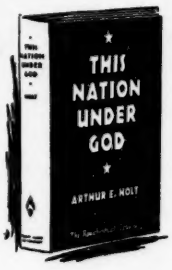
Welcome with warmth and jubilee,
O sovereigns royal! . . .
Welcome to lands of streams and forests,
Where wild winds croon,
Where breezes comb the rippling wheat-fields,
Where white-topped peaks rise, gaunt, aloof, where peals
The honk of goose and scream of loon,
Where every breath thrills as a rune,
And melody suggests.
Canada stretches forth her arms
To greet the great.
O happy lords of sturdy, prosperous lands,
Of these, and many more foam-silver'd strands—
Greetings, and fervent wish that Fate
Holds best of happiness, and Hate
Arrests her grim alarms.

* * *

Anglo-Saxons Outnumbered In Western Provinces

The Ukrainian people whom Miss Ewanchew represents form at present the fourth largest national group in Canada. They claim to be the largest non-Anglo-Saxon group in western Canada, but are probably second to the Germans. They are supported by many smaller national groups of varying sizes, together with whom (in the prairie provinces) they already outnumber the Canadians of British origin. Dr. Graham has shown himself well aware that, with such a population, the church which limits itself to the Anglo-Saxons is destined to be no more than one of the nationalist institutions of minority groups. Miss Ewanchew's scholarship testifies his concern to make the United Church College the foster home of all nationalities, and the nursery of all talents.

ERNEST MARSHALL HOWSE.



'Dr. Holt has written a book to prove that the voice of the people is the voice of God,' says WILLIAM ALLEN WHITE as he reviews

This Nation Under God

By Arthur E. Holt

'A book for those people who think democracy is done for, and for those who still think it is a good system, but wonder just where it's going from here. . . .'

☆

CHAPTER TITLES

The Soil in which Democracy Grows

Responsible Living in a Democracy

How the American People Became Irresponsible

Democracy's Competitors

Christianity and Democracy in the Primary Relationships of Life

Christianity and Democracy in the Public Order

The Church Nourishing the Roots of Democracy

The Church in Social Education and Social Action

Worship as Basic Self-Direction

Mr. White explains: "To prove his thesis Dr. Holt redefines people in terms of the democratic purpose and process, and he redefines God broadly as Matthew Arnold's 'the force that makes for righteousness.' This God is 'the way, the truth, and the life' which, being discovered and used as a fixed star in human conduct bring to the individual the largest possible measure of spiritual peace, personal satisfaction and temporal happiness. All this, with an if! If, of course, we define happiness as the satisfaction which comes to the righteous man who deals fairly with his fellows. A Nation under God is an association of individuals who know and follow 'the way, the truth and the life. . . .'"

Concluding his review (appearing in the *Chicago Theological Seminary Register),* Mr. White characterizes *This Nation Under God* as "an intelligent presentation of the good life in the terms of the reasonable aspirations of our American republican democracy."

The Religious Book Club selected Dr. Holt's book for its readers and justified its choice on this basis: "Because of its stimulating interpretation of what it would mean for America to be a Christian democracy and of what the church must be and do if that goal is to be attained."

The Information Service of the Federal Council enthusiastically recommends the book as "one of the most valuable of recent titles on the relation of Christianity to democracy," and as a book "universal and inclusive in its interest." **$2.00**

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The twofold task of interpreting the stories requires an understanding BOTH of the application which the Evangelists made of them amid the problems of the early Church, AND ALSO of the original force and purpose with which Jesus himself used them.

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